

Benjamin Franklin, by George Perry Morris
In the Path of the Welsh Revival, by Rev. T. C. Edwards

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THE CONGREGATIONALIST AND CHRISTIAN WORLD

Volume XCI

13 January 1906

Number 2



REV. EDWARD D. EATON, D. D.

Who, after Nineteen Years' Service as President of Beloit College, Assumes the Pastorate of the North Church, St. Johnsbury, Vt.

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Along the Winooski in Vermont

The church at *Waterbury*, Rev. F. B. Kellogg, pastor, is prospering spiritually and materially. Just now it is rejoicing over the installation of a \$2,000 Estey organ, with water motor attachments, the appropriate culmination of a series of improvements on the church edifice made during the past four years, rendering it one of the most complete in its appointments in the state.

A new steam-heating plant just installed in the parsonage at a cost of \$400 crowns a series of improvements on the manse, making it correspond with the church. The old furnace has been placed in the basement of the vestry, which insures proper heating of the church in any weather.

Happily this outlay on church and parsonage has not been allowed to reduce the benevolences. The recent thank offering for foreign missions was the largest in the history of the foreign missionary society. The pastor's salary has been increased by \$200.

Barre, Rev. F. A. Poole, pastor, with 570 members, has won second place in the state, and its Sunday school, which enrolls nearly 500 scholars, is the largest of our order in Vermont. For two

years the auditorium has been too small to seat the congregations with comfort, nor have Sunday school accommodations been adequate. Now, however, the edifice has received an addition 26 x 55 feet, which adds 125 to the seating capacity. Four new rooms have been provided for the Sunday school, and the seating capacity of the primary room has been doubled. The whole edifice has been renovated and beautified, and the organ repaired. The cost, over \$6,000, is more than covered by subscriptions. The building was rededicated Dec. 31, with sermon by Rev. F. B. Kellogg and an original dedication hymn composed by the pastor.

One of the best features of the work of this church is the attendance and interest of men. The Men's Sunday Evening Club, organized nearly two years ago, has proved an effective force. Its men's socials, which have been of the nature of a smoke talk with the smoke left out, have been largely attended and much enjoyed.

E. T.

Friction kills ten men, where overwork kills one. Mutual concessions are the price which men must pay for co-operation, and in the end they gain more than they lose.—H. W. Mabie.

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THE CONGREGATIONALIST

Saturday
13 January 1906

and Christian World

Volume XCI
Number 2

Event and Comment

THE RE-ENFORCEMENT of the Vermont pastorate through the coming of Ex-President Eaton of Beloit to St. Johnsbury, delights and heartens our Congregational forces throughout the state and is of interest to New England generally. That the church should have summoned so unanimously and repeatedly a man considerably past twoscore and ten, shows that some churches do not rank youth above substantial intellectual and spiritual gifts and a long and honorable record of service. In the prime of his physical powers, with a buoyant spirit and a zest for labor, Dr. Eaton is likely to do perhaps the best work of his life for many years to come in this thriving and cultured community which has an enviable reputation throughout the land. He will make his own place in a noble line of pastoral succession. Already he has been warmly welcomed at the annual meeting of the Passumpsic Congregational Club held in North Church, when Governor Bell presided, and a friendly greeting was extended the new comer by a number of speakers. His installation will take place in early February. We are confident that Dr. Eaton, who resumes the pastorate now after a break of nearly twenty years, will endear himself not only to his own people but to many Congregationalists throughout Vermont. Elsewhere in this issue a fitting word is spoken with regard to his work at Beloit.

THE AGGREGATE benefactions of wealthy men and women for the year 1905 are summed up by the *Chicago Record-Herald* as \$66,104,432. In this amount are included only gifts by individuals of \$5,000 and over. Considerably more than half the whole amount was for educational purposes—\$37,303,000 as compared with \$4,242,757 for church work. It does not represent, however, the ratio of popular interest in educational as compared with church work, for two of the gifts for education, of \$10,000,000 each, were by Mr. Carnegie and Mr. Rockefeller, and of the twelve institutions receiving a million dollars or more each, two were theological seminaries, Union and McCormick. This table represents individual gifts of millions of dollars, but does not take into account millions of givers whose small contributions to a large extent went to the churches. Besides, some large sums like the gift to the Russian Jews, are not included in this reckoning. In reading the list of givers one is impressed by the number of women among them, showing that a large proportion of the wealth of the country is controlled by women. The anonymous gifts in this

catalogue amount to one-third of the whole. Mr. Carnegie's name stands first in the year's benefactions and Mr. Rockefeller's second, as indeed they stand in relation to their total gifts, surpassing, probably, those of any other living men. Mr. Carnegie is credited with having given \$115,582,033 and Mr. Rockefeller \$61,371,000. But the list of those who have bestowed millions for the public welfare is a long one. We wish we could add also the names of widows who have given their two mites, but they are recorded in the right place.

SOME REVIVALS are heralded in advance with newspaper and billboard announcements of the coming of the agents of the Holy Spirit, the erection of buildings for the work, drilling of choirs, ushers, workers for the inquiry-rooms, etc. In other cases "the kingdom of God cometh not with observation," yet never without preparation. The patient training of the people to apprehend the meaning of the Holy Spirit's work, extending through a period of years, is not less valuable in bringing a spiritual revelation than the ostentatious proclamation of its approach. The revival in Wales has often been spoken of as a spontaneous awakening. A Welsh minister, Rev. T. C. Edwards, on another page of this paper, corrects that impression by showing how the preparation for that revival has been going on for twenty-five years through special training of ministers and through their preaching; through the sacred singing festivals which have required rehearsals for months before their coming; and through the study in the Sunday schools stimulated by annual examinations. The character of a community is not suddenly changed any more than the character of an individual, though the manifestation of the change may be sudden and startling. A great excitement may sweep over a community suddenly, created by quick and skillful methods of gathering people in crowds and working up their emotions. But the permanency of the results will depend on the continued and faithful labors of pastors and their co-workers in previous years. All wise work of that sort is evangelistic, and in the final estimate counts as an essential part of revivals.

NOT TO BE OUTDONE by Massachusetts and other states, Connecticut Congregationalists, through a committee of which Rev. Harry E. Peabody of Hartford is chairman and the Home Missionary secretary, Dr. Joel S. Ives, is secretary, has perfected an ex-

cellent plan for more effective pastoral co-operation during the current winter. After extended correspondence with the ministers of the state, a list of nearly one hundred has been prepared who have indicated their willingness to give three or more days of successive service to other churches with the understanding that the only expense involved is their entertainment and car-fare. This is substantially the Massachusetts plan save that in Connecticut the churches wishing help are asked to correspond directly with the man or men desired, although the committee is willing to serve as an intermediary and asks to be kept informed touching all the arrangements made. We are glad to note on this list names of several professors in the two theological seminaries of the state. It is understood that the smallest church may be free to solicit the aid of pastors of the largest and most important churches. It is a fine ideal which the committee presents of "331 Congregational churches ministering to every portion of the state," and it can hardly fail to knit the bonds between those churches still more closely. Already the ministerial fellowship there is exceptional and beautiful. In Massachusetts these interchanges of pastoral service are going forward in a quiet way. The committee of which Rev. C. H. Daniels of South Framingham is chairman has already been instrumental in bringing about through the medium of the Board of Pastoral Supply at least twenty-five such exchanges, present or prospective.

THE NEW YORK Chamber of Commerce, after hearing from its insurance committee on the condition of the insurance business in the metropolis as disclosed of late, learned from its representatives that:

The investigation has revealed a spirit of sordid commercialism which has become rife in our rapidly growing country, entering into many of our activities and has clouded the judgment of those who have been the custodians of large and important trusts, causing them to depart from the well-trodden paths of rectitude and high honor which has heretofore characterized our merchants and bankers. The very atmosphere of our commercial life has become impregnated with an undue desire for wealth and power.

The following resolution was then passed:

Resolved, That the Chamber, in the interests of pure commercial life, enters its solemn protest against the practices which have resulted in thus tarnishing the good name of our financial institutions and of bringing reproach upon our commercial community.

This action by business men concerning other business men is a wholesome sign, which other chambers of commerce and trade organizations would do well to imi-

tate. It has in it also something of the wholesome atmosphere of self-examination and confession. It is as much the function of a chamber of commerce or board of trade to guard morals as to extend trade, to condemn men who bring discredit on commerce and industry as to promote extension of markets at home and abroad. Disciplinary action by such bodies might be made very effective, forestalling but not making unnecessary action by the Church where it has jurisdiction.

AGREEMENT between the "Big Three" companies of New York City to put an end to agents' rebates and to effect other reforms jointly is announced, ex-President Cleveland assuming the post of arbitrator of differences of opinion between the companies and enforcer of the new compact. There are not a few people who agree with the *Springfield Republican*, the *New York Press* and other papers, that Mr. Cleveland is allowing himself to be used by men in New York; and that he is too large a man to be made a pawn for private interests.—Mr. McCall has resigned the presidency of the New York Life Insurance Company, in a letter to the trustees made public, which shows regret at "mistakes" made, but no sense of wrong done.—Resolutions were introduced in the New York Senate last week calling on Mr. Depew to resign his place as United States Senator. Final action has been postponed. Mr. Depew spurns the idea of resignation, and announces that as soon as he has resigned his many directorships and has freed himself from business cares he will then begin to serve the State, the implicit confession being that up to the present time he has not done in the Senate what he was sent to do more than six years ago.

GOVERNORS HIGGINS of New York, and Guild of Massachusetts, refer to the burning issue of better state supervision of the insurance business in their messages to legislators. Governor Guild expresses gratification over Massachusetts' exemption from the scandal of some of her sister states, yet calls nevertheless for action by the legislature which will create a commission which may thoroughly study what the state would better do to guard even more carefully the interests of policy holders. Governor Higgins states with frankness the clearly revealed shortcomings of the Empire State's insurance laws and insurance department, and calls for thoroughgoing reform, both in the way of new law and better supervision. New York's legislature will have as a guide the report of the Armstrong Investigating Committee, with its recommendations based on what it has learned while probing actual conditions.

INELASTICITY of our currency rather than any question of the soundness of our monetary system or the reality of our visible vast growth in wealth is responsible, in the opinion of Mr. Jacob H. Schiff of New York City, a leading banker, for the tightness of the money market during the closing

weeks of 1905 and for the rates of interest paid for ready money by borrowers involved in legitimate or speculative enterprises. If the currency system goes unbettered, Mr. Schiff foresees a severe panic as our just due for failure to provide ways and means of putting reserves of capital in possession of the Government and individuals in favored sections of the country at the service of those who would borrow it at reasonable rates. Ex-Secretary of the Treasury Gage and other well known financiers indorse Mr. Schiff's warning. It is a matter which Congress only can settle. The Secretary of the Treasury must obey law, and present law is defective.

THE PRAYER MEETING topics suggested in our Handbook for the six weeks of the year following the Week of Prayer are devoted to a study of the work of the Holy Spirit. It is an opportunity for the consideration of a theme which must always be of vital interest to the Church, as it was of the highest interest to Christ. Its special timeliness in view of the widespread hope and desire of a spiritual awakening which shall reach through a quickened Church to the multitudes who need the strength and uplift of conscious faith in Christ surely needs no emphasis. There is a great field here for Bible study and meditative thought in one of the least developed fields of Christian knowledge and experience. These meetings might be made of the highest value to the churches through intelligent study of the subject by pastors and leaders with a view to making the suggestions of the theme available in practical living. Would it not be well for the pastors who use these topics to consider this group of subjects with their best helpers as a whole and if possible to assign each subject for special study to some one or more persons? Such careful preparation always finds its reward in better meetings and growth of knowledge among the people. We would be glad to hear reports of the results of such plans of careful preparation in their actual results in the weekly meetings. On page 53 a Boston pastor suggests helpful books on the subject of the Holy Spirit.

The Work of the Holy Spirit

POPULAR ignorance of the biography of the Christ is probably greater than many persons realize, especially those who know that *Lives of Jesus Christ* Sunday schools all over the world are now beginning anew the study of that biography. The other day a business man of Boston, who attends church at least occasionally, remarked to a neighbor that he had got a new book out of the library, and that it was the most interesting book he had ever read. It was a *Life of the Christ*. He had had no idea, he said, that the story of Jesus' life was so fascinating. Among the many volumes which claim to tell that story it is not easy to choose one as the best of all, indeed what would be best for one purpose would perhaps be of little value for another. Dr. W. B. Forbush in the *Homiletic Review* divides the lives of Christ into four classes, the popular, the text-book, the scholarly and the interpretative. In the first class he

chooses Farrar, in the second Bosworth's *Studies*, in the third Edersheim and in the fourth Dawson and Fairbairn. Dr. Forbush justly says that the teacher seeks knowledge of the life of Jesus "not to retell its anecdotes with pious peroration or to relate once more the parables, but to show how Jesus and his Word come into the life of today and solve all its problems and carry all its burdens." To our mind no more suggestive and inspirational book on this subject has yet been written than the uncompleted volume by Henry Ward Beecher.

NONCONFORMIST and Anglican journals alike reflect the belief that with election of a Liberal majority in the next Parliament and the British people's choice of Sir Henry Campbell-Bannerman and his associates in the present admirable Ministry, there will soon be action with respect to disestablishment of the Church of England in Wales, where so large a majority of the people are Dissenters. Conferences as to this policy already have been held between Welsh leaders and the new Prime Minister, and Anglican journals speak with little hope of maintenance of the present status. Moreover, with the advent of Mr. Augustine Birrell to control of the Board of Education, the will of the Welsh people in defiance of the abhorred Education Act has been recognized as authoritative, and there will be no policy of coercion of the county councils such as the last Ministry threatened but scarcely dared to execute. Eleven years have elapsed since Welsh Disestablishment came before Parliament, and in the interval Dissenters have waxed strong in Wales while the Church of England has made little gain; and in the world at large the principle of separation between Church and State has taken firmer hold on modern democracy's mind.

THE CONFERENCE of the Powers of Europe and the United States next week at Algeiras to determine issues which have arisen relative to policing of the North African State, the terms on which commerce with the Powers shall there be carried on, and the degree of exclusive influence which France may exert, is of considerable importance. War may follow it, if some prophets are to be believed. On the other hand, peace may come to relieve a strained situation, if the world's best hopes are realized. Far more likely is a yet further test of the policy of amity between France and Germany, which has taken form in both countries of late years as the memory of the strife of 1870 has grown dim and as the ideals of peace have made their conquest among the people of both lands. Germany's intrusion in this matter a year ago has profoundly stirred France, and has been reckoned in England as proof positive of Germany's sinister purpose to regain if possible ground lost by the Russian-Japanese War as it compelled new diplomatic policies in Europe. The new British Liberal Ministry is pledged to carry out the compact between Great Britain and France made by Lord Lansdowne, which assures France of British support in her

Welsh Disestablishment

Morocco and the Powers

main contention with respect to Morocco. Italy undoubtedly favors France as the quarrel now stands, notwithstanding her relation to Germany in the Triple Alliance. Germany enters the conference friendless if she persists in her extreme position, or uses it to provoke further unsettlement of European conditions. Our representatives at the conference will not be called upon to consider formally aught but our commercial interests, and the maintenance of the "open door"; but informally they will be found acting, we predict, with Great Britain and France rather than with Germany.

CHINA'S UNREST and our partial responsibility for it we dwell upon at greater length, in another column.

Rectification of the situation so far as it affects our national policy with respect to immigration rests with Congress; but the duty of guarding life and property of Americans in China, should there be any anti-foreign outbreak or any revolution against the present dynasty, devolves upon the Executive. The fact that we have begun to concentrate additional troops in the Philippines is admitted to be due to news from China as to the gravity of the situation and the possible need of our troops in China, as following the Boxer outbreak. Sensational efforts of Boston's press to make it appear that the American Board's officials are concerned about the missionaries, need to be discounted. Reports from the missionaries are not alarming, either as to the range or the intensity of the anti-foreign feeling. In case of peril they are competent to act with a provision that cannot be anticipated in Boston, and with a wisdom that no faraway advisers can equal. That there are always possibilities of danger in China is true, and that there are peculiar racial and national states of mind just now which make the future problematical, is known at missionary headquarters; but there is no panic there.

The Tripartite Council

The first General Council of Congregationalists, United Brethren and Methodist Protestants at Dayton, O., next month will begin a new era in our denominational history. Its significance, we think, is not generally appreciated by Congregationalists. It is a step toward the fulfillment of what they have always sought and prayed for, yet hardly have expected to realize. The importance of the meeting will depend on the acts of the delegates appointed to initiate for practical ends this enlarged fellowship. We are glad to report that our representatives have been wisely chosen and that a large majority of them—more than ninety—already have expressed their purpose to attend the meeting.

The movement thus far, which is elsewhere outlined in this issue, has progressed without a jarring note, so far as we have heard, in any public meeting. In all these three denominations the overtures looking toward union have been considered in district and general conferences with enthusiasm and have been adopted with practical unanimity.

Now these denominations are coming to touch one another for the first time as a federation officially begun. How can it be nourished to grow into a healthy union?

The spirit of fellowship, already strong in representatives of the different denominations who know one another, must be extended. In New England Congregationalists cannot locally work up interest in the matter because they are not in contact with churches of either of the other denominations. In Maryland and Virginia Methodist Protestants know little of Congregationalists, and in other sections churches of United Brethren are not near churches of either of the other bodies. But in many local communities all these denominations have churches, and there are district conferences representing each of them in several states.

The object sought is greater effectiveness, enthusiasm and economy in fulfilling Christ's commission to make disciples of all the nations. Union in foreign missions has perhaps the first claim to consideration, and all the conditions in foreign fields are favorable for it. The union of churches in our own country cannot be forced, and can be brought about only as all parties concerned are convinced that it will be of mutual advantage. District and state conferences will no doubt be held including all three denominations. Educational institutions may mostly be left to work toward such measure of union as may seem best to themselves. Those affiliated with Congregationalists have their own boards of trustees not hampered by denominational restraints, except our theological seminaries.

The problem of greatest difficulty will be to bring weak local churches together. That will require patience—such prayerful, hopeful patience as leads the minister of Christ to give his years loyally and devotedly to build up Christian life in his field. The essential elements of self-government must be cherished in each local church, yet some modifications of polity will naturally be accepted as are found effective to cultivate fellowship and increase the growth and influence of the churches.

The chief thing to be sought in this movement is united spirit and purpose. Union in action will then follow naturally as its advantages become apparent to those seeking the same ends. Every Congregationalist who is working to build up Christ's kingdom in this world has good reason to be interested in this General Council at Dayton, Feb. 7-9. Pray for the presence and guidance in it of the Holy Spirit.

Why don't ministers enlist to a greater degree the co-operation of local papers in forwarding religious ends? Once in a while we hear of a minister who contributes regularly to his local paper and whose column comes to be widely influential and we remark now on the fact that in Edgartown on Martha's Vineyard the proprietor of the *Gazette* has offered his columns for the publication of the International lesson Bible readings for the current year. In the last issue of each month the local ministers by turn furnish brief comments on the subjects for the ensuing month. Hints are given with reference to the best edi-

tions of the Bible and the most satisfactory ways of studying it. Such a movement is sure to interest a number who might not be reached through the ordinary channels of church influence.

China and the United States

Dr. W. A. P. Martin, an experienced educator and adviser in affairs of state, with a record of more than forty years of residence and observation in China, and Hon. J. W. Foster, an able diplomat, long intimate with Chinese diplomatic history and at one time our Secretary of State, writing, one in *World's Work* and the other in the *Atlantic*, join in warning their fellow-countrymen against complacently imagining that the attitude of China toward the United States in the future is to be as friendly as it has been in the past, irrespective of what we may or may not do.

They point out how inevitable it was, in the light of our outrageous treatment of Chinese emigrants and travelers, that our trade interests should be boycotted, and why it is that, notwithstanding our unusually fine record in some respects as a friend of China, we have been the first to feel the impact of rising Chinese self-consciousness and self-respect. They also agree in their prophecy of further serious trouble not only for our traders and promoters of industry but also for our educators and missionaries within the great empire, if we do not decidedly alter our attitude toward such of the Chinese as wish to enter this country for purposes of enlightenment and mutual trade.

The indictment which China can bring against us is one that impugns our honor, our sense of decency and fair play, our civilized way of administering law, and it is an indictment which cannot be refuted. Beginning our relations with China with highest sentiments of fraternity, and in many ways still retaining a higher place in her government's affection than any other Power, we have incurred by the action of our national legislature and our Immigration Bureau officials the deep-seated resentment and hatred of the Chinese people.

The time has passed for this matter to be viewed or dealt with in a sectional or class spirit. It is high time for the people of this country, whether believing in missions or not, whether members of labor unions or not, whether favoring exclusion or discriminating legislation, to realize that the new China will not be dealt with as the old China has been; that she is a leviathan rising from her sleep to assert her power; that she is turning to Japan for leadership, whereas, had she been treated otherwise by the Occident, she would have sent her sons and daughters to be educated here and to get Occidental ideas and methods at first hand.

If Congress adjourns without squarely facing the present crisis and its duty in the premises, it will show little strategy, not to mention aught else. The testimony of most competent students of the situation in China is, that if Congress will show itself as amenable to reason and justice as the Executive has, grave perils may be averted. If not, then we may prepare for loss of the fruits of years of toil and sacrifice on the part of Americans in China who have endeav-

ored to set forth there the best that the Occident has to give the Orient.

Fortunately, our Congregational constituency is to have the privilege of hearing from Rev. Dr. Arthur H. Smith during the coming weeks. He may serve higher American as well as Christian interests if he dwells with some fullness and insistence on this aspect of the situation in China. He can create sentiment which if translated into correspondence by citizens with lawmakers at Washington may shape history.

Jesus and the Holy Spirit

(Prayer Meeting Editorial*)

There is not a word in the Gospels to show that the spiritual experience of Jesus, up to the time of his baptism, differed in kind from the experience of other men. We read of his quiet home life, his keen curiosity about questions which concerned his Heavenly Father's work, but there is no hint of an abnormal religious consciousness, any more than of an abnormal physical or intellectual development, and no suggestions of even such signs and wonders as accompanied the religious experience of the prophets of the old covenant. What all may have and what the spiritually minded and well circumstanced have in large measure, Jesus had wholly unmarred and undimmed by sin. All that he knew and experienced grew naturally out of what was taught in home and school and synagogue, out of his own studies in the Old Testament and his meditations upon life. In all these he was taught and guided by the Holy Spirit, who had unhindered access and wrought his perfect work.

The difference between his spiritual experience and ours is the difference between the cup half filled with muddy waters and a cup brimming full of the clear water of life which the Holy Spirit brings. To Jesus, the thoughts of God which to us seem remote and unreal were vividly imagined and appropriated and joyfully employed as a working theory of life. They were of the substance of his thought and not an added coloring. And this seems to have been his experience with God under the teaching of the Holy Spirit until he had for more than ten years been a full grown man, and most of that time, probably, the head and support of his own family of mother, brothers and sisters.

The next experience of which we are sure in the guidance of Jesus by the Holy Spirit is also quite normal and well within the analogy of human life. It was the call to public service. Most men who have done large service as leaders in the church have felt that call, and most of them at an earlier age than Jesus. To many it has come as quietly as it seems to have come to the Nazareth carpenter. The decisive outward word seems to have been spoken by those who returned with news of John's preaching. What they told brought to a head the many thoughts and longings with which Jesus must have looked upon the life about him, studied the prophetic word

and worshiped in the synagogue and temple. The call found a ready heart and something more—the matured fruit of a full study and conception of the way in which a herald of God's kingdom must approach his task. He was ready for John's message of repentance, but already out of his own experience of the perfect life with God there had sprung to birth his most characteristic thought—the later teaching of eternal life as a present experience for the children of God.

With that thought and expectation he went up to John's baptism, and there the special witness of the Holy Spirit opened the way to a new experience of personal and filial relations with God. He comes under the power of the Spirit, is driven by the Spirit into the wilderness for his temptation, returns in the power of the Spirit to begin his work with men. There is an uplift of his consciousness which makes him what we know as we follow the artless Gospel tales of his words of authority and deeds of mercy, and which culminated in his free self-offering and rising from the dead.

Is there any parallel with this later experience in our lives? To many, who have long been in closest sympathy with his aims and thoughts, some degree of such uplift and possession by the Spirit of God has come. It is the aim and hope of every wholesouled disciple. Whether in the body or out of the body we hope to know God with some of the intimate joy and fellowship with which Jesus knew his Father. As he had need of the Holy Spirit, so he knew our need and promised to send the Spirit for our help. He was more and not less human than we, as a diamond is more perfect carbon than a lump of coal. And in his practice of communion and obedience he points out to us the way by which our spiritual life may be uplifted into the fellowship which he has promised in the power and joy of the Holy Spirit.

In Brief

If profanity made a man courageous and efficacious in time of duty the new police commissioner of New York City, General Bingham, would be invincible, but still not a gentleman.

Dr. John Watson wields a two-edged sword in his sermons, and in his new volume there is a sentence which cuts both ways: "If there be a bigotry of orthodoxy which in the past has been intolerant, there is also a bigotry of heterodoxy which in the present is most insolent."

The action of the American Committee at Chicago last week as described on page 50 completes the necessary preliminary steps in unifying the various Young Women's Christian Associations of the country which have heretofore been allied with two different central organizations.

The *Christian Register* thinks that the large sums of money collected by the Salvation Army and the Volunteers of America for Thanksgiving and Christmas should be acknowledged, audited and accounted for so that the public may know how much was received and how it is expended. Why not?

The burden of the unemployed in England is so great that a fund of \$600,000 has been raised by contributions to relieve the distress of the multitude out of work. When one re-

members that the cost of maintaining the British army and navy last year was \$315,000,000, one cannot help thinking what a change would come over suffering humanity if nations could cease to learn war any more.

Was it the total depravity of inanimate things, or a wicked foreman in the composing-room, or grim humor that caused the Boston Sunday Herald to publish an account of the "Christian Science" body and its head as part of its summary of "Commercial and Financial New England?"—*The Pilot*.

It was fore-ordination.

Eighty Christian missionaries in the near East are reported as entreating Evan Roberts to visit the Holy Land, to hold services on Mt. Carmel, and "as a modern Elias to once more defeat the false prophets of Baal." This dispatch from Wales challenges our credulity; but if it be true, the only comment we have is that Evan Roberts would better stay in Wales.

Unitarianism in Boston has caused many controversies which have provoked alternations of heat and chill between neighbors. But both varieties of temperature mingled in the remark of a Baptist deacon the other day to a lady who had left his church to enter Unitarian fellowship. "We're sorry to lose you, sister," he said, "and I feel it my duty to tell you that you are sitting on a cake of ice sliding into hell."

New Year's letters, cards and other seasonable and attractive literary and artistic expressions of the good will of many hearts lie on our desk. "The same to you," kind friends. And we don't mind sharing with our readers one of the written greetings from a brother religious editor in another city, who says: "Just a word to my comrades in the Order of the Blue Pencil. May you help real men in real temptation to realize that there is real help in a real God!"

Publicity after death if not during life concerning moral shortcomings is what the man of today and tomorrow must adjust himself to. The millionaire and traction company promoter whose trail of worldly success runs from Chicago to Philadelphia and thence to London, had been known during his life as an unscrupulous corrupter of municipal legislatures and an avaricious exploiter of municipal monopolies, but now we know in addition that his lust for women was equal to his greed for wealth. In the light of which facts, the public now accepts his large gifts for hospitals and art museums with a dignified reserve.

Rev. Willard B. Thorp of the South Church, Chicago, is one of a quartet of ministers, each of a different denomination, who have agreed to do team work in homiletics during this month. Sermons which deal with live, present-day problems, jointly prepared and alike in form, will be delivered by them. A cumulative effect may be produced on any community where the clergy in any considerable number agree to deal with a common topic at the same time. Given the right theme and this "team work" and a town or city may be set talking about ethics and religion, as it cannot when every clergyman fires his charge at a different social evil or dwells on a different attribute of God.

The New York *Examiner* clings faithfully to its traditions of orthodoxy in its comments on the proposed union between Regular and Free Baptists. It would receive the latter, on application as individual churches, as weak brethren. It says:

We hold to the old view that the Lord's Supper is a strictly church ordinance, and hence that none should be invited to the Lord's Table, spread by his authority by a Baptist church, but those who have been Scripturally baptized. Nevertheless, acting on the Pauline rule, "Him that is weak in the faith receive," we would not advise the rejection of any ap-

*Topic for Jan. 14-20. Jesus and the Holy Spirit. Luke 3: 15-22; 4: 1-15; John 3: 31-36; 15: 17-27. The reality of Christ's humanity. His need of the presence of the Holy Spirit, and ours. How do we come into communion with God?

plicant for membership who, otherwise satisfactory, in this respect "follows not with us."

It will be some time before the warm streams of Free Baptist fellowship will become absorbed into such slow melting of glacial ice.

So general is observance of Christmas Day as a religious festival among American churches that inherit the Puritan tradition that we confess to a feeling of surprise that in Scotland there should still be any occasion for such a symposium as the *Scottish Review* has just published, in which representative Presbyterian and Congregational ministers give their opinions as to the duty or the need of observing Christmas in a religious way. John Hunter and Ambrose Shepherd of our Congregational leaders join with Dr. Alexander Whyte, Prof. Marcus Dods and Principal Lindsay of the Presbyterian fold in urging such use of the day. The point of view of the opposition may be voiced by Rev. J. Sturrock of the Original Secession Church, Edinburgh, who says that observance of Christmas "has no Scripture authority, but is a piece of pure will-worship."

"Congregationalism is wholly intellectual," says the *Living Church*, in an interesting comment on a recent utterance by a Congregational pastor, wherein the latter pointed out the appeal which the symbolism of ritualism is making to some who by tradition and ancestry have been known hitherto as Congregationalists. Proceeding to define what it is in "ritualism" that appeals to these persons, the *Living Church* makes the interesting statement that "'Ritualism,' so called, is the worship offered by the body," "a blasphemous mockery if left to itself, but perfectly proper and natural if prompted by a living spirit and the intelligent purpose of the mind." We will admit that Congregationalism is of a kind of religion that has much to say about the why and the wherefore of phenomena in the spiritual world, but if we must make our choice between a "religion of the body" and a religion of the mind we shall still insist on the mind.

Personalia

Middlesex County, Mass., will have as assistant district attorney Arnold Scott, son of the late Rev. G. R. W. Scott.

General Booth attributes his remarkable vigor in old age to the fact that for the past seven years he has been a vegetarian.

It is Chaplain Waldron of the Massachusetts House for the twenty-eighth consecutive year and it begins to look very much like a life tenure. So may it be!

Congressman McCall of Massachusetts has done well to introduce a bill in the House which will provide the President with car-fare while he serves the people.

Antonin, Bishop of Narva, is a bold Orthodox Greek prelate, who has written an open letter advocating complete separation of Church and State in Russia.

The lectures at Harvard this year on the William Belden Noble Foundation will be given by Rev. Dr. Charles Cuthbert Hall, his theme being *The Attitude of Jesus Christ toward Foreign Races and Religions*.

A Massachusetts commission reports favoring purchase by the state of the graveyard in Marshfield in which Daniel Webster was buried, and suitable marking of the place, together with use of an adjacent building as a Webster museum.

Rev. John Watson, D.D. (Ian MacIaren), has been invited to the pastorate of a Presbyterian church in this country, for a year or longer, at a very generous salary, and the offer might be accepted if engagements already made did not detain him in England.

Mayor Dickinson of Springfield, Mass., refuses to permit Miss Nethersole to play Sappho in that city. His hostility is based on a report as to the play's immorality made to him by the principal of the high school, the Y. M. C. A. secretary and a Baptist minister.

The Philippine climate and the strain of pioneer missionary work and superintendence have broken the health of Rev. Homer Stuntz, the most prominent Methodist in the Philippines, and one of the men whose name will be writ large in the history of Protestantism in that archipelago. He has been ordered home.

Huntington Wilson, now of the American legation at Tokyo, has been appointed third assistant Secretary of State. He graduated at Yale, 1897; prepared for a diplomatic career; is a fine linguist; and his new appointment is a deserved promotion, in line with President Roosevelt and Secretary Root's intention to make our diplomatic service better, and have it rest on merit.

One of the largest figures in mission lands today is removed in the death of Dr. James Stewart, founder of the Industrial Institute at Lovedale, South Africa, and an intimate friend of Livingstone. He was beloved in Scotland, where he was born and trained, and the Free Church did him the exceptional honor of making him its moderator in 1900 when he was home on furlough, and gave a notable address at the annual assembly. Members of our American Board Deputation to Africa pronounce his institution by far the best of its kind which they saw on its tour. He was a man of large mold, gifted with vision and capacity to bring things to pass.

The steamer bringing Rev. Arthur H. Smith, D.D., from China is due in San Francisco on Friday of this week. Upon landing he will at once cross the continent in order to make his first address in this country at Plymouth Church, Brooklyn, whose special representative he has been for years in the foreign field. Thence he will go to northern Vermont to help initiate the special campaign for increasing resources to aid in which he has been summoned from his important work in China. Keen desire to hear Dr. Smith is disclosing itself in many quarters, and such organizations as the Twentieth Century Club in Boston, as well as many churches, are seeking to make appointments with him.

Dr. Fairbairn Again in this Country

Principal Fairbairn of Mansfield College, Oxford, is in New York for a visit of fifteen days to deliver the third course of Deems Lectures at the New York University, his subject being, *The Religion of Jesus Christ*. A large number of leaders in religious and educational work attended the first lecture, the topic being *The Experience of the Theologian and the Interpretation of Theology*. After a thoroughgoing discussion of empiricism in Greek and Roman philosophy the lecturer put aside his MS. and for half an hour afforded his hearers a delightful treat by giving reminiscences of his early days, his theological inheritance and the struggle which took him to Germany and eventuated in intellectual freedom. The rapidly drawn sketches of the German theological leaders of that day were so intimate and personal as to make the recital a rare privilege to the listeners.

Dr. Fairbairn, who is staying with Prof. Francis Brown, is as vigorous as ever, and scarcely older looking than when in 1899 he moved great audiences at Tremont Temple during the Second International Council. He sails for England Jan. 17, preaching only twice at Union Seminary on Sunday afternoons and having no other public engagements except the university lectures.

When called upon by the writer, the great

Nonconformist immediately plunged into an earnest discussion of conditions in England. The Nonconformists are well pleased with the new Liberal cabinet. It is noted for ability and character far beyond its predecessors, and in that respect responds to the demand of the conscience of the great classes represented in the Free Churches. The political trick by which the retiring premier sought to place his successor in a critical position seems now to have laid the foundation for certain success of the Liberal party at the forthcoming election.

Regarding the status of the education controversy and the Passive Resistance movement, Dr. Fairbairn has so many friends on both sides that he preferred to make no statement for publication, lest he embarrass his friends. He wished it to be understood that in the conversation he spoke only for himself and not in any representative capacity. In his judgment the two chief problems for the new government are the Education Act and the tariff movement. The latter has not yet shown the moral passion and intensity of the former, but this is latent and will be tremendously aroused when the danger is seen of raising the cost of living and depreciating the value of the workers' work. Dr. Fairbairn has always resisted the raising of tariffs because of his love for the poorer people on whom the burden ultimately falls. The righteous anger of the working classes will also rebuke the facility with which those who now agitate for a protective tariff make easy promises which cannot be fulfilled, even as in the past along other lines they have made valueless promises.

Among the churches of our own order, and perhaps the Free churches generally, the outstanding feature of recent development has been the multiplying of a variety of agencies for helping those least able to direct their own lives. The extraordinary growth of institutional churches and settlements Dr. Fairbairn regards as a sign of the awakening of the churches to their fuller responsibility and opportunity. As to current evangelism, every distinctive movement or association must be judged on its own merits. An unreal knowledge that passes for scholarship in some evangelical quarters, is a more undesirable and mischievous ignorance than that of untrained and unlearned evangelism.

Turning to America, the Doctor felt impressed with an increase of cocksureness, not along the lines of Dickens's caricature, but evident in circles of power and influence. As an instance, the much advertised vast increase of material wealth is in many quarters the exploitation of a really fictitious wealth. In other avenues of our life there seems an increase of unreality. Quoting at random from De Tocqueville, that the license of the American newspaper detracts from its force, and that French journalism is suggestive by leaving something for the reader to put between the lines, Dr. Fairbairn feels that our newspapers are less forceful than formerly, in that the current method of exaggeration leads most readers to make large reductions from journalistic statements. The tremendous haste of American life tends to give little chance for solidity of thought or strength of conviction. SYDNEY.

The death of Mr. W. M. F. Round removes one who was long and favorably known to penologists throughout the world by his extended service as secretary of the National Prison Association. He was a warm-hearted, devoted Christian, identified with the Baptists but constantly co-operating with all religious bodies. Some of the last and best of his abundant literary work was done in connection with Dr. E. E. Hale's *Lend a Hand* magazine. He personally helped to reclaim many a victim of intemperance, and he leaves in the Order of St. Christopher, a modest organization which he founded, what we trust will be a permanent reminder of his own overflowing love for all sorts and conditions of men.

Three Denominations Moving toward Unity

The First General Council of the United Churches

Congregationalists, Methodist Protestants, United Brethren—these three denominations through their national representative assemblies have approved a plan of union and provided for the preliminary steps to put the plan into operation. The representatives of these three bodies agreed that "this union for the present is to be expressed in the organization of a General Council, to be composed of representatives elected from the respective denominations composing the Union on some ratio of membership." The ratio determined on is one delegate for every 5,000 members.

The first General Council meeting is to be held in Dayton, O., Feb. 7-9. The arrangements for the meeting, so far as Congregationalists are responsible, have been made by the provisional committee of the National Council, by whom the delegates representing our denomination were chosen. The number to which Congregationalists are entitled is 132, and over ninety of those appointed have already accepted. All the members of the National Council committee on comity and most of those on polity will attend the meeting.

The program of the two day's meeting has been outlined, with a large part of the time left for subjects not yet decided on, and for general discussion. Dr. William Hayes Ward will call the Council to order and Dr. Washington Gladden, as temporary chairman, will give an address on the History of Church Union. After permanent organization the subjects for the first day are the co-ordination of benevolent societies, colleges, seminaries and all educational institutions. Addresses are announced by Drs. J. L. Barton and F. K. Sanders (Congregationalists), A. L. Reynolds and J. F. Geddes (Methodist Protestants), Bishop J. S. Mills and Pres. W. E. Shell (United Brethren). In the evening a reception will be given to delegates and visitors at the First United Brethren Church. The second and third days will be occupied with general discussion of the questions connected with union and united action of the three denominations. On the second evening public services will be held with a sermon by Pres. W. B. Anthony (Methodist Protestant), followed by the Lord's Supper. *The Congregationalist* has chronicled the steps by which this result has been gained, but for the information of our readers these steps are here briefly summarized.

A resolution looking to closer relations with Methodist Protestant churches with a view to ultimate organic union was presented to the National Council of Congregational churches in 1889 by Rev. A. F. Pierce, now of Brockton, Mass., and was adopted. While nothing seems to have been done about it the resolution was of value as registering the sentiment of Congregationalism toward a sister denomination. In 1898 the National Council instructed its standing committee on unity to make overtures to the Methodist Protestant churches, with a view to organic union, and in consequence the subject was favorably considered in several local conferences of both denominations.

In August, 1902, an address was published in the *Religious Telescope* to the Bishops of the United Brethren in Christ, asking them to open negotiations with churches similar to theirs in polity and doctrine, looking toward union. The address was signed by twenty-two of the prominent men of that body. The committee on unity of our National Council prompted by this address, began correspondence with its signers, which developed on both sides a friendly spirit and resulted in a meeting of committees of four denominations—Congregationalists, Methodist Protestants, United Brethren and the Christian Connection at Pittsburg, Pa., April 22, 23, 1903. The last named committee, being unwilling that the churches of its denomination

or any other churches should be called by any other name except "Christian," soon surrendered its expectation of joining in the contemplated movement for union, but continued to participate in two days' discussions till the meeting adjourned.

It was unanimously agreed that union of the three denominations was desirable and feasible; that the formulated statements of doctrine held by them all were essentially the same, and that the union for the present should be expressed in the organization of a General Council, and that each denomination should retain its name and its autonomy in respect to its own government, but add to its official title the words, "In affiliation with the General Council of the United Churches."

The outline proposed was referred to a sub-committee of five from each denomination. This committee met in Washington, May 27-28, 1903, and agreed on a report embodying the propositions above named which was adopted by the General Committees at Pittsburg, July 1. The report outlined the composition and powers of the General Council to be created, and described its purposes—to promote better knowledge and closer fellowship of the bodies uniting, co-ordination in evangelistic, educational and missionary work, to prevent unnecessary multiplication of churches, to unite weak churches in the same locality and to encourage affiliation with other Christian bodies. This plan was approved by the National Council of Congregational Churches and by the General Conferences of each of the other two denominations.

The United Brethren have a membership of 250,000, five colleges, a theological seminary, two publishing houses, and foreign missions in Africa, Japan and Porto Rico. The Methodist Protestants have 185,000 members, four colleges, a theological seminary, a publishing house and foreign missions in Japan and China. Congregationalists have 673,721 members, nine theological seminaries, forty or more colleges planted by them and more or less closely affiliated with their churches, and twenty missions in India, China, Japan, Africa, Turkey and other foreign countries. The union of these denominations, which we earnestly hope will ultimately be accomplished, will create a Church of over 1,100,000 members with institutions in the greater part of the world actively working to establish the kingdom of our Lord Jesus Christ.

Important Action by the Y. W. C. A.

Young Women's Christian Associations from twenty-five states sent delegates Jan. 3-5 to Chicago to a special convention called by the American Committee to discuss the question of consolidation with the International Board of Women's and Young Women's Christian Associations. The delegates were chiefly chairmen and members of state and national committees, members of city boards and college faculties and national, state and local secretaries. The main business was action on the report of the Manhattan Conference, a joint committee of women from both national organizations which met at the Hotel Manhattan in New York in May and September, with Miss Grace H. Dodge as chairman.

This committee recommended consolidation of both national bodies with all associations at present affiliated with either, coming in on their present bases, all associations to be affiliated in the future to come in on the basis of the Young Men's Christian Association. The International Board accepted this report at their biennial conference in Baltimore in November, upon which action the American Committee called this convention just held.

Mrs. Warren S. Buxton of Springfield, Mass., president of the International Board, presented the advantages of consolidation as viewed by that body. Other speakers spoke of additional opportunities to be afforded to college women, young women in cities, in industrial life and in Christian service. The vote for union on the proposed basis was almost unanimous.

A committee of seven, representing members of the American Committee from various parts of the country, was appointed to meet with the similar committee appointed from the International Board to complete terms of union. It is understood that this joint committee will call a general convention of both bodies later and that at that time the new organization will be effected. W.

Woman's Board Friday Meeting

CONGREGATIONAL HOUSE, BOSTON, JAN. 5

The meeting was led by Mrs. Henry B. Reed of South Weymouth, the daughter of Dr. N. G. Clark.

In connection with the Zulu Mission and the missionaries named on the prayer calendar, it was a pleasure to hear from Miss Hance, who has a remarkable experience of many years of service. She talked especially on the "open doors" which she has seen in Africa. She recalls a time when in Rhodesia for a person to acknowledge himself a Christian meant death, and when, even fifteen miles from the place where she lived, a man was put to death because he had declared his Christian faith. She recalls the opening of work in Uganda and the time when she was herself on board the steamer when Stanley was looking for Livingstone. In one place where twenty-one years ago no one was even allowed to teach Christianity, there are now seven thousand children in the schools. The great trial of the Zulu Mission at the present time is the attitude of the English Government—its suspicion of what American missionaries are doing, and laying at their doors blame of which they are not guilty. She recalled an experience at Esidumbini when she tried to persuade the people that they must have a native pastor. Signatures were obtained to such a promise, but not all she desired, until another day when she was confined to her room as the result of an attack by a wild cow. Then the natives came and begged for admission, and gave the desired signatures. To this day they have supported their own pastor. With so many encouraging signs in the work, we must hope that the English Government will consider the need and remove unjust hindrances.

Details were given of the burning of Barton Hall at Constantinople College.

The announcement was made of the death at Iroquois, S. D., Sept. 30, of Mrs. Asadoorian, who went in 1884 as Miss Henrietta West to Turkey and labored for several years there and in Oorfa. Later she married Rev. A. M. Asadoorian, and with him has worked faithfully in remote parishes in this country.

Those who had the felicity of meeting or hearing Rev. Walter Walsh of Dundee at the International Peace Congress when it met in Boston in 1904, will be glad to know that at a bazar held in his church recently, Mr. John Leith, M. P., of Aberdeen, a leader of Scotch Congregationalists, inquired how it was that the Gilfillan Memorial Church was not associated with the Congregational Church Union of Scotland. He hinted that Mr. Walsh and his people would get a cordial welcome. As the *Christian News* says, "We await the action of Mr. Walsh and his members with interest." He needs all that comes from fellowship and united action, and he would bring rare gifts as a preacher and expositor of social democracy.

Benjamin Franklin—Humanist

Jan. 17, 1706—Jan. 17, 1906

BY GEORGE PERRY MORRIS

The greatest humanist of our men of affairs during the eighteenth century is a figure in the history of thought and action which has perennial interest for all who are concerned with problems of religion and ethics. His only peer in intellectual power among Americans of that period was Jonathan Edwards, and how different their natures, their views of life, and their records! They were the only Americans of their day who won recognition abroad for erudition and mastery of problems of the higher intellectual life, the one as a metaphysician and theologian, the other as a scientist and practical philosopher.

With all his ethical shortcomings in youth and early manhood and with his patent limitations as a spiritual personality, Franklin not only reflected honor on the Anglo-American type of manhood, but also on human nature—as Pitt, defending him from insult said to the British Peers; and whether viewed as a voluminous and influential author, or as a student of theoretical science and a practical inventor and discoverer, or as a statesman and patriot, or as a diplomatist—the greatest of Americans, according to John Hay—or as a philanthropist and sage, he merits all the honor which will be done his memory on this two hundredth anniversary of his birth.

His peculiarly intimate relations with French statesmen, philosophers and men of letters are responsible, no doubt, for the fact that he has been appraised by Frenchmen of more recent times to a degree that no other American has. Of all these estimates the one with most distinction and authority probably, because of the author's reputation as an analyst of character, is that of Sainte Beuve, not unlike Franklin in his moderation, dispassionateness, penetrating insight into human motives and revolt from orthodoxy. The more notable, therefore, his comment on the limitations of Franklin on the religious side.

Led by Franklin's "moral sagacity, judicious conduct, rectitude and skill, love for the public weal and good understanding in all things" to admiration of the American, Sainte-Beuve nevertheless is acute enough to see that the utilitarian ideal of the Philadelphia philosopher, his self-sufficiency, his absence of chivalry, imagination and passionate emotion prevented him from being open to the higher influences of life which abide in art, music, religion. Hence, when Sainte-Beuve comes to describe Franklin's revision of the Book of Prayer, to make a personal liturgy, which according to his ideas, shall be "more reasonable and more moral," he cannot but affirm that the process of revision simply shows that Franklin did not fully understand either David or Job; "the process of leveling Mount Sinai," in order that all may be comprehensible, leading the great French

critic to add: "Are there not in the soul of man emotions, in human destiny mysteries and depths, which call for and justify the thunders of the Divine Word? . . . Job, David, Bossuet, old Handel and Milton go far beyond Franklin." And we may insert Jonathan Edwards for the same reason.

Sainte-Beuve, also points out how influential a personal influence Franklin was in his day, in "secularizing Christianity," in measuring it by its good and useful results upon this earth, in giving it a utilitarian squint, cast or bias, which, to Sainte-Beuve, "is to alter and curtail that which hitherto has been its essence, namely, abnegation, the spirit of sacri-

amination and purgation which is almost smile provoking in its rigor and "ponderosity of particularity"; but it is a process of regeneration wholly natural, including imitation of Jesus' humility—as also of Socrates—but without controlling reliance upon any *extra* or *super* human strength.

Of Franklin's belief or creed, during all but his storm and stress period when, under the influence of English Deism, he wrote *A Dissertation on Liberty & Necessity*, it is clear that he held fast to a God who was a personal providence, whose ordering of the universe was moral, doing justice to all, the righteous and the unrighteous, and that he believed in and looked forward to a future life, positing this belief—as his letter to George Whitefield shows, on his experience of God's love in the past—"hope of the future built on experience of the past"—is his striking way of phrasing it. Again in his letter to George Whately he said, "When I see nothing annihilated, and not even a drop of water wasted, I cannot suspect the annihilation of souls, or believe that He will suffer the daily waste of millions of minds ready made, that now exist, and put himself to the continual trouble of making new ones."

That after a period of wild-oats sowing in London, Franklin set about a rigorous regimen in chaste daily life, with virtue as an ideal, there can be no dispute; but that even up to his old age he was occasionally vulgar in thought and speech and deed is equally clear. He had a splendid conception of his duty to society and his responsibility to communicate what he believed was of worth to his fellowmen. Acquiring by his own hands and brain a competency early in life, he devoted himself thereafter to civic service and social betterment much as Roosevelt has, and in a way that prompts our profound admiration. Had the Philadelphia of the nineteenth century had such a shining example of civic patriotism it never could have become "contented and corrupt" and made necessary the recent municipal revolution. Though a chronic holder of public office, Franklin, like Samuel Adams, was never smirched with the smut of "graft."

Like Lincoln in his uncommon common sense, in his reliance on opportunism as a working principle in statecraft, in his closeness to the soil and its product of average humanity, in his humor and in his honesty, Franklin stands forth in his day as Lincoln did in his, for revolt from dogmatic theology, for alienation from institutional religion, and repudiation of the principle of external authority in creed and in worship.

Neither the speculative theologian, the sectarian, nor the mystic can find in Franklin's interpretation of life here



BENJAMIN FRANKLIN

fice and patience founded on immortal expectations."

To a time like the present, with much of its religion of a very prudential, this-worldly, non-dogmatic, philanthropic, utilitarian and visionless, Sadducean type, Franklin's sort of religion appeals; and it creates an outlook for the future which leads men like Dr. Alexander MacLaren to write (to Dr. T. L. Cuyler, 1903): "We are greatly secularized in this country. . . . I fear it is not much better with you. Many a time I am ready to thank God when I see the deadness in the churches and the awful problems to be faced, that I am nearer the end than the beginning of my course."

There is much in Franklin that recalls Solomon's reputed wisdom and sagacity and also his proverbial philosophy, but there is little or nothing of David's adoring, lyrical flights or penitential plunges of contrition and prayer for forgiveness. His errors Franklin admitted and set about rectifying by a process of self-ex-

or beyond much to commend. With him the Understanding dominated and the practical controlled. On learning that his Calvinistic mother grieved because one of her sons was an Arminian and another an Arian, Franklin wrote to his father that he believed "that vital religion has always suffered when orthodoxy is more regarded than virtue." His toleration for all beliefs, including those which he repudiated, was far ahead of his time, common now but unique then, and calling forth from him a letter to Thomas Paine on the pernicious effects of his attack on religion *per se* and the impolicy of it—not to mention aught else, which was duplicated more than a century later by Beecher's scathing rebuke to Ingersoll.

Viewed in the light of today Franklin seems to have been a large-molded, rationalistic, Ethical Cultivist and philanthropist, a sort of forerunner of a blended Felix Adler, Edward Atkinson and An-



FRANKLIN'S BIRTHPLACE
From Drake's Old Landmarks. Little, Brown & Co., Publishers

drew Carnegie, who at the same time was the greatest diplomat we ever sent abroad, a man who wrote one of humanity's most valuable, because frankest, autobiographies and a statesman who was a creator of a new nation, and who comes close after Washington, Lincoln and Webster in popular estimate as a great American, as the vote for the Hall of Fame, New York City, taken in 1900 showed.

To call Franklin, as James Parton did, "the most consummate Christian of his time," is Partonesque; but he was a great humanist, not in the sense that he reverted as did Petrarch and his followers to Greece and Italy for elements of truth which mediæval Christianity had ignored, but in the sense that he was deeply versed in human affairs and relations. "On any question of physics or mechanics or policy, or temporal utility of any kind, or morals as detached from religion, he could bend the whole force of his spirit, and the result was often gratifying proof of the greatness of that force; but the religion of Christ it would appear he could pass by with an easy assumption that whatever might be the truth concerning it, he could perfectly well do without it." Thus wrote John Foster in 1818, after reviewing Franklin's correspondence with President Stiles of Yale, in which his attitude toward Christianity is most fully set forth.

Yet this has to be said of the humanism of Franklin, that it was particular as well as general, practical as well as theoretical, even as was the interest of Jesus in his

brethren. Edward Eggleston could say of Beecher that he "never knew a person who knew man so well and men so ill as Henry Ward Beecher." Franklin never could have been induced by any mood of pessimism to talk of any men anywhere, as George Eliot did in her awful phrase, "The guano races of men." His faith in humanity, like Beecher's, was boundless; but woe to the man who tried to cheat him or impose upon him. He knew men as well as Man, but did he know man as a being "in his inmost being, not keyed to the temporal, but to the eternal?"

President Eaton and Beloit College

"We shall never find a kinder master." These words of Homer sum up the feeling of the whole Beloit world at the departure of Pres. Edward Dwight Eaton.

In the life of the college—almost sixty years—it has had but two presidents: Dr. A. L. Chapin, who laid the foundations, and Dr. Eaton, who built strongly and wisely upon them. Dr. Chapin's consecration and force of character stamped indelibly upon the college the twofold ideal—perhaps acquired by him at Yale—of spirituality and service. Dr. Eaton, a graduate of Beloit in the class of 1872, was chosen by Dr. Chapin to carry on the work which he was obliged to lay down in 1886; and for nineteen years Dr. Eaton's life has borne fruit in a glorified realization of the old ideals, which he cherished with loving and resolute devotion. It is characteristic of the man and of the history of the college, that his farewell vespers sermon to the students, preached from the text, "Other foundation shall no man lay than that is laid," was an exhortation to remember with faith and reverence the purposes for which Beloit College was set upon its hill, and to labor steadfastly in the old Beloit spirit for the accomplishment of those purposes.

Dr. Eaton's presidency has been marked by steady and remarkable progress in every department of the life of the college. The property has been increased from \$300,000 to \$1,500,000; the entering class this year numbered 125, instead of fifteen, as in 1886; the faculty has been doubled; nine new buildings have been erected. Yet this growth in material prosperity has not meant any loss of tone in the intellectual and spiritual life of the college; the goal has remained unchanged, the motto the same, *Scientia vera cum fide pura*. The new equipment is only a larger means for the realization of the old ends.

When Dr. Eaton was called to the presidency the college was confronted by very grave problems; it was hovering on the line between strength and weakness. With quiet earnestness he resolved that his *alma mater* should not be weak at a single point; and by tact and patience, with courage and the enthusiasm of a high yet practical idealism, he added year by year to its prestige and its efficiency. Beloit College is strong today with the strength of Edward D. Eaton, poured out for her during nineteen years of service.

Such are the public aspects of his work; but to the trustees, the faculty and the students, the name of President Eaton means something more personal. The varied and spontaneous expressions of love and regret at the time of his departure all speak the same thought, "Dr. Eaton was our friend." His vespers talks in chapel meant something personal to every student. Dr. Eaton has a profound belief in men; and they do not disappoint him.

This notice would be incomplete without a word of tribute to Mrs. Eaton, her husband's companion and true helpmeet in every interest of his life. Her gracious hospitality, her gentle presence, her sympathy in all that

concerned the college, were a valuable factor in the life of Beloit.

Beloit.

F. H. C.

The American Board's City Campaign

Perhaps the most thoroughly organized campaign for funds which the American Board has ever undertaken begins this month. Fifty cities, East and West, are the main field of effort. A day will be spent in each place, the morning being given to conferences of corporate members, pastors and workers, the afternoon to a general meeting, and in the evening business men connected with the churches will be invited to a supper at which the special plan for increasing the revenue of the Board will be described. A force of from three to six men has been selected to present the needs and opportunity from different points of view. In the East Secretaries Patton, Hicks and Creegan will have charge of the campaign, while Messrs. J. H. Denison, Arthur H. Wellman, Prof. E. C. Moore, Rev. E. M. Noyes of the Prudential Committee, Pres. S. B. Capen, Drs. W. E. Griffiths, Hillis and Cadman and other prominent speakers will be heard here and there. Large reliance will be placed on the missionaries. In the East Dr. Arthur H. Smith of China, Rev. Frederick B. Bridgman of South Africa and Rev. Irving M. Channon of Micronesia will speak in nearly every city.

CITIES AND DATES IN THE EAST

Burlington, Vt., Tuesday, Jan. 23.
St. Johnsbury, Vt., Wednesday, Jan. 24.
Greenfield, Mass., Thursday, Jan. 25.
Northampton, Mass., Friday, Jan. 26.
Pittsfield, Mass., Tuesday, Jan. 30.
Springfield, Mass., Wednesday, Jan. 31.
Worcester, Mass., Thursday, Feb. 1.
Providence, R. I., Friday, Feb. 2.
Lowell, Mass., Monday, Feb. 5.
Portland, Me., Tuesday, Feb. 6.
Brockton, Mass., Thursday, Feb. 8.
Montclair, N. J., Friday, Feb. 9.
Norwich, Ct., Monday, Feb. 12.
New London, Ct., Tuesday, Feb. 13.
New Haven, Ct., Wednesday, Feb. 14.
Bridgeport, Ct., Thursday, Feb. 15.
New Britain, Ct., Monday, Feb. 19.
Hartford, Ct., Tuesday, Feb. 20.
Waterbury, Ct., Wednesday, Feb. 21.
Boston, Mass., Monday, Feb. 26.
Manchester, N. H., Tuesday, Feb. 27.
Salem, Mass., Wednesday, Feb. 28.
Philadelphia, Pa., Wednesday, March 7.
New York City, Thursday, March 8.

In the Interior the campaign will be under the direction of Secretary Hitchcock. The missionary force includes Rev. Messrs. H. G. Bissell of India, F. M. Price of Guam, J. K. Browne of Turkey, E. F. Bell of Japan.

CITIES AND DATES IN THE INTERIOR

Lincoln, Neb., Monday, Jan. 29.
Sioux City, Io., Wednesday, Jan. 31.
Des Moines, Io., Friday, Feb. 2.
Dubuque, Io., Monday, Feb. 5.
Davenport, Ill., Wednesday, Feb. 7.
Aurora, Ill., Friday, Feb. 9.
Peoria, Ill., Monday, Feb. 12.
Galesburg, Ill., Wednesday, Feb. 14.
Ottawa, Ill., Friday, Feb. 16.
Moline, Ill., Monday, Feb. 19.
Rockford, Ill., Wednesday, Feb. 21.
Milwaukee, Wis., Friday, Feb. 23.
Eau Claire, Wis., Monday, Feb. 26.
Duluth, Minn., Wednesday, Feb. 28.
Minneapolis, Minn., Friday, March 2.
St. Paul, Minn., Monday, March 5.
Chicago, Ill., S. D., Wednesday, March 7.
Chicago, Ill., N. D., Thursday, March 8.
Chicago, Ill., W. D., Friday, March 9.
Topeka, Kan., Monday, March 12.
Kansas City, Mo., Wednesday, March 14.
St. Louis, Mo., Friday, March 16.
Grand Rapids, Mich., Monday, March 19.
Detroit, Mich., Wednesday, March 21.

A gentleman is one who is willing to abate something from his right.—Edward Everett Hale.

In the Path of the Welsh Revival

By Rev. T. C. Edwards, Edwardsdale, Pa.

Two months of sojourning in Wales at the end of the summer and the opening of the autumn gave me the opportunity to observe what results followed the ten months that had passed since the inception of the powerful movement which has taken its place in history as the Welsh Revival.

There has been a wrong impression upon the minds of many concerning the spontaneity of the revival. I have heard it said that this revival was so spontaneous that the preacher, the choir and the organ, necessary adjuncts in the days of normal conditions, were now turned aside, and that the revival was independent of all the usual auxiliaries. Such a statement is only part of the truth, and it is a part which has in some instances already borne bitter fruits. Preparations for this revival had been going on for a full quarter of a century. God was preparing his people in a way that they knew not. The ways of the Lord can only be understood by reading backwards, like reading Hebrew.

Three distinct features of preparation had been carried on, which may account to some degree for the apparent spontaneity of the work. The Sunday School Union examination work; the Sacred Music Annual assemblies; and the special pulpit work of the preachers in the last twenty five years are elements that must be considered in a fair investigation of the revival of 1904-05.

1. In addition to the regular study of the International lessons in the Welsh Sunday schools, there has been established in the principality a Sunday School Union embracing North and South Wales, holding examinations annually in fields of study prescribed by the Committee of the Congregational Union of Wales. Other denominations have similar unions and methods. Lesson handbooks and commentaries are prepared by specialists; prizes are awarded for excellency, and a general interest in Bible study is aroused among the youth of the whole country. The result of this continuous plodding is seen in the broad grasp the average Welsh boy and girl and young Christian Endeavorers have in Biblical history and the prophecies and the doctrines.

2. The impressive singing in the congregations of Wales is the result of continuous and faithful practice for many years and of united sacred singing festivals, called *gymanfa ganu*. Several churches unite in the selection of a program of a dozen or more hymns and tunes and a few chants and anthems. These are rehearsed under the direction of a local teacher, usually the chorister of the church, for several months; then on an appointed day, in some central and commodious church, all meet, maybe half a dozen congregations coming together, under the direction of an expert leader and expounder of sacred music. All the people will sing the hymns and anthems. Each year two or three of the numbers will become favorites, and will be frequently used in the ordinary services of the year. After such practice for many seasons it is easy to see what

a large *répertoire* of hymns, tunes and anthems these people have ready for their use without book, nor organ, nor leader.

3. For the last twenty-five years Welsh preaching had become a fine art. Its prominent feature was not doctrinal, nor evangelistic, but ethical and poetical, yet Biblical. The frequent preaching meetings, and the *gymanfas* were opportunities for the development of the preaching talent beyond anything we have ever enjoyed in America. The assemblies were instructive, entertaining and inspiring; but they were not in the direct line of "flashing for souls." It had been a period of intellectual enlightenment more than an *emotional arousalment*.

But since November, 1904, the general contour of all this has been changed. The crowds who came then to be thrilled, come now to worship; and they who came to enjoy then, now come to receive a message. The preachers anxious then to reach a higher point of oratorical fame than any preceding orators, are now only anxious to lift the Son of God higher than they have ever done before. They now preach Christ and him crucified. There has been more Scripture quoted in pulpit and pew than ever before. The word has been proved to be of wondrous power. The high standard of culture attained in music, oratory and scholarship at the close of the nineteenth century, has been sanctified and made practical to the glory of God at the opening of the twentieth century.

The material had been prepared, though the workmen knew not how wisely they were doing it, and in the fullness of time there came the agencies which set the whole nation ablaze.

The Welsh revival is not a miracle in the ordinary meaning; it is a natural law in the spiritual life. It is a revival which can be experienced everywhere under similar conditions of preparation. A holy boldness has taken possession of persons heretofore timid in behalf of their religion. Audiences make it easy for the preacher to deliver his message, and every preacher now enters the pulpit with a message to deliver.

4. Direct results of the revival are seen in many relations. In two summer resorts where I spent a part of my visit, prayer meetings, religious conferences and preaching services were held as part of the daily exercises and recreations. Family prayers have been restored in many families and the family altar has been erected in hundreds of new home sanctuaries. The church prayer meeting has taken a new form. It is entirely voluntary from beginning to end, and both sexes participate; and the youth take the lead in active service. The missionary collections, the Bible society collections and the contributions for the home work are keeping pace with the reform in other lines. New churches are being built, reading-rooms established, and debating societies organized for the new converts; and all of this is done with the warm love and the enthusiasm of people who have seen His glory.

Books on the Work of the Holy Spirit

BY REV. CHAUNCEY J. HAWKINS, JAMAICA PLAIN

That there is a deep interest in the subject of the Holy Spirit is evidenced by the large number of books recently published, as well as the discussion in religious papers and magazines. Six of the current mid-week prayer topics in *The Congregationalist Handbook* are to be given to a consideration of the theme. Yet there is no subject on which there is more confusion of thought. Many books treating the subject lack sane scholarship, critical insight and philosophical grasp. Many people know not where to turn for a guide on this great subject.

The doctrine of the work of the Holy Spirit is almost exclusively a Reformation doctrine. Its development was the great gift of John Calvin to the Church, and it is impossible to understand this doctrine as it has influenced Protestantism apart from the study of Calvin.

A fuller treatment was given to the subject by the Puritans. The great classic is John Owen's *Discourse Concerning the Holy Spirit*, a work which Kuyper says, "is still unsurpassed." While the general theological system which the author advocated has largely passed from our thinking, few, if any, modern works can compare with this book and it ought to be read by every student of the subject.

John Wesley's contribution was emphasis upon the witness of the Spirit, and his sermons are among the best expositions we have on this subject. The doctrine of Wesley was combated by the Church of England divine, Dr. Warburton, in *The Office and Operations of the Holy Spirit*, published in 1763.

Coming down to the modern period one notes *The Spirit of God in Biblical Literature*, by Irving F. Wood. This is one of the best expositions in English of the meaning of the Spirit in the Old and New Testaments. Based upon the modern critical view of the Bible it is scholarly in its methods and conclusions, tracing "the growth of the idea of the Spirit of God down to the close of the New Testament literature."

The Spirit and the Incarnation, by W. L. Walker, was published in 1901. From a practical and theological standpoint this is one of the best books. The author, on account of intellectual difficulties abandoned the evangelical position and passed to Unitarianism, but he found that Unitarianism neither gave him a message which satisfied his own life or which he could preach to satisfy or comfort the people. Hence he worked himself back to the evangelical position. This book is the product of this long and bitter experience, as well as of keen theological thinking. While the author occupies the evangelical standpoint, he is keenly alive to all the movements of modern theological thought and critical Bible study.

The Work of the Holy Spirit, by Kuyper, published in 1904, covering 664 pages, is suggestive. The author is a professor of systematic theology in the University of Amsterdam and is a Reformed theologian. One interesting phase of the book is the contention against Methodism with "its individualism and subjectivity" which fails, the author believes, to reach the social questions and "to formulate an independent life and world-view." Over against this subjectivity he emphasizes the need of objectivity and organic union. He means by Methodism the whole modern movement of individualism and subjectivism as found in certain types of evangelism.

In *The Supreme Leader* Francis B. Denio attempts to cover such a wide range of subjects that he is compelled to condense his thought. For this reason the style is that of the classroom. However, for any person who

wants to cover the entire field in a short time, this is an excellent book.

In *The Dynamic of Christianity* Edward Mortimer Chapman seeks a new basis for religious life and thought. Believing that no theology can be complete and that all revelation must be progressive, he seeks the resident force in this evolutionary process, finding this personal power in the doctrine of the Spirit. He finds this evidence in the witness of the Scriptures, the Church and human experience. In the light of this principle he finds freedom of faith and new and richer meaning in the old Christian doctrines.

A SUPPLEMENTARY LIST

From a Roman Catholic point of view, *The Temporal Mission of the Holy Ghost*, by Cardinal Manning; from the point of view of those who hold to the literal second coming

of Jesus, and who believe that the ministry of the Spirit extends from Pentecost to the time of the second coming, *The Ministry of the Spirit*, by A. J. Gordon and *The Spirit of God*, by G. Campbell Morgan; by a man who represents the low Church movement in the Church of England, *Veni Creator Spiritus*, by H. C. C. Moule; other works, *The Work of the Holy Spirit in Man*, by Pastor Tophel; *Through the Eternal Spirit*, by J. Elder Cummings; *The Evidence of Salvation*, by Everett S. Stackpole; *The Inner Light*, by Amory H. Bradford.

Other well-known volumes are *Arthur's Tongue of Fire*, *Austin Phelps's The New Birth*, *Joseph Parker's The Paraclete* and *J. B. Walker's The Doctrine of the Holy Spirit*. The general outlook finds an interesting interpretation in *Auguste Sabatier's Religions of Authority*.

way as to eliminate entirely its present objectionable features. He thinks that a more open game in which trickery would be difficult is to be desired, and he believes that what is sometimes termed the Yale plan for improvement will be adopted.

Chicago, Jan. 6.

FRANKLIN.

Pastoral New Year Greetings

OUR MOTTO TEXT: "With good will doing service, as unto the Lord, and not unto men."

For it is not alone the work that counts, but the spirit in which it is done. How comprehensive is this "good will!" It means diligence, a whole-hearted and generous endeavor to find and do the Lord's will. Only one son of God has been sinless; none has been idle. It implies intelligence, some comprehension of life's meaning, that we be not slaves, dully following a routine, but share the joys of His achievement. It involves courage and independence. He who is anchored to precedent brings home no treasure from distant seas. It is buoyant with deathless hope, and its essence is that lovingkindness without which the greatest work is vain. May the fountain from which our service springs be that love which "never faileth."

EDWARD MCARTHUR NOYES.

Newton Center, Mass.

May we, as a church, serve to mediate Jesus Christ in the plenitude of his compassion for the sorrowing; in the gentleness of his presence with the sick and aged; in the majesty of his courage for the unfortunate; in the wonder of his forgiveness for the sinning; in the glory of his manhood for the strong; in the sincerity of his welcome to the stranger; in the holy touch of his hand upon the heads of children; in the joy of his presence in the life of families; in the eagerness of his invitation to every one to come up to the mount with him into the transfiguration of life.

Brookline, Mass. HARRIS G. HALE.

May you be happy because day by day your aim and ideal is not happiness but betterness; seeing in each day's duty the thing due to God and the only thing worth doing; rejoicing in the betterment of others, whereby they are made happy; seeing the best that is, and the good that is to be; and thus may you each day "Enter into the joy of your Lord."

Red Oak, Io. CHARLES P. BOARDMAN.

The years go by, but love lives on; the joy and power of it never fail. My message is that loving fellowship is the force for happiness and help.

To live each day in the sense of the great love that is about us in a world filled with the presence of God; to find that love in common things of daily life; to work and rest and sing in the assurance that a Friend is near; to accept sorrow and bear pain in the confidence that One who loves us knows and cares; to look upon each new day and night as God's good gift; to think of nature as his garment, and to find in the beauty of the world the unveiling of a Presence most lovely because most loving; to read God's love for us in the stars, in the faces of friends, in good books whose thoughts are his thoughts translated by men of vision, and oftenest in the Book which tells the story of the Life among men—this will be to lift our faces to the light and cause our hearts to beat with gladness and high hope; this will be to find strength under burdens and calm in the stress, and always a deep well of joy.

Woburn, Mass. STEPHEN A. NORTON.

Viewpoints

Corey, Yerkes! Phew!—*The Pilot*.

"Graft must go!" This is the New Year's resolution of the American people—graft in insurance, graft in railroads and graft in city government.—*Philadelphia Press*.

In and Around Chicago

(The *Congregationalist* may be found in Chicago at the *Congregational bookstore*, 175 Wabash Avenue.)

The Torrey Meetings

These held in the Chicago Avenue Church were attended by immense crowds to the very last. Friday night the evangelists left for Toronto, where they began services Sunday morning. There can be no denying the intense earnestness of Dr. Torrey, or that great good accompanies his presentation of the gospel. Still one cannot but wish he might be more tolerant in his judgment of others and less given to extravagant statements. If quoted correctly, and of this there can be little doubt, he said here in Chicago that "silver-tongued pulpit orators will have to take a back seat in heaven," and that for professors of theology, one will have to hunt a long time thereto find them. Dr. Torrey has no sympathy with what is called Higher Criticism. He declares that after carefully studying it he has rejected it completely, and he seems to be unwilling that any one who examines this subject should come to any other conclusion than his own. It is more than doubtful if he could rally the Congregational ministers as a body to his support even in Chicago, and this not because of any disbelief in his sincerity or ability, or in the general usefulness of his work, or that he preaches the gospel, but that he is intolerant, injudicious in speech, dogmatic beyond what truth warrants and repellent to many who would gladly overlook interpretations of Scripture which they cannot accept were their own opinions given even a courteous consideration. But even if many of our ministers would be uncomfortable under Dr. Torrey's leadership, there is no body of men anywhere more anxious for a genuine revival of religion than they, or more anxious to know the right way to bring it about. They do not believe an evangelist has any authority from God which justifies him in judging either their motives or their character because in some directions their belief differs widely from his.

Conference at the Seminary

Tuesday evening, Jan. 2, after a lunch together in the parlors of the Union Park Church, the ministers with delegates from their churches met in the seminary to confer concerning the work to be done during the winter and the best methods of awakening a deeper interest in Christian life and service. Dr. Sydney Strong, chairman of the local evangelization committee, presided and the principal address was made by Dr. Frank Smith, who emphasized the need of a more realizing sense of God, of sin and of the need of redemption. There were many suggestions as to plans of work in the different fields but the sentiment seemed to be nearly unanimous that each pastor must work in his own way, that at present there is no demand for an evangelist, and that if any help is required it

would be wiser for neighboring churches to aid each other than to bring in assistance from outside. There was great interest in the meeting and it would seem as if there must be good results. The attendance was large although the evening was unpleasant.

End of the Gilhooley Trial

Seldom have the decisions of a court been received with more favor by the public than those which gave Gilhooley, the professional slugger, five years in the penitentiary and a fine of \$2,000 to be worked out in the Bridewell at the rate of \$1.50 a day. Four of his associates were also given from one to five years each in the penitentiary, and although the customary appeal was taken there is no doubt the findings of the jury and the decision of the judge will stand. While there is no evidence of hostility against unions as such, there is universal condemnation of their violent methods to prevent non-union men from obtaining work. There are several local quarrels here now, but it looks as if the open shop would finally prevail and employers be permitted to hire whom they please.

Yerkes Observatory

This observatory, located at Lake Geneva, ninety miles from Chicago, and connected with the University of Chicago, has received \$100,000 by will from the late Charles T. Yerkes. Mr. Yerkes unquestionably did a great deal to help the city in the way of extending the facilities of its transportation system, but his financial methods were almost unanimously condemned. While living here he went into society very little. His employees always spoke well of him, and his generosity was as proverbial as his skill in securing bargains which increased his own wealth. Probably he was criticized sometimes unjustly, and it is not entirely certain that he deserves all the discredit he is now receiving. But the severe judgment of his moral delinquencies is the best possible testimony to the almost universal existence of high ethical standards in the community-at-large. The observatory is grateful for the legacy which has come to it, but it is without endowment and needs at least \$20,000 a year for current expenses, and not less than \$40,000 for the highest efficiency.

Visit of President Hadley

Tuesday, Jan. 2, about 125 Yale graduates met President Hadley at an informal lunch. He was in his best humor and gave encouraging reports of Yale's prosperity in the way of securing new buildings, especially a building for the library, and for endowment. He spoke of the old Yale spirit as still existing in all its power, of the democracy among the students, and repeated what he has said elsewhere—that while he favors football, he favors the improvement of the game in such a

Some Makers of Recent Fiction

By Isaac Ogden Rankin

Almost insensibly the tide has turned, the fashion of literary popularity has changed, and the younger writers of mark have ceased the attempt to fuse history and imagination into exciting, instructive and well proportioned stories. In the striking or entertaining books of the season by the six British and American authors to be here considered, only one has put his scene back of the recent memory of living men. From all the others, diverse as are their interests and talents, we have contemporaneous pictures studied immediately from life.

The exception is Maurice Henry Hewlett, who, so far as his readers know him from his books, may be said to be the contemporary of all romantic ages. Looking at his pictured face with its clean cut profile and neatly trimmed moustache, it is not difficult to think of him in a British Government office or walking down Pall Mall. But in the world of his books—the enchanted valleys of *The Forest Lovers*, the mountain of the Assassins, where Richard's hapless love put herself in pawn for him, the Scottish heaths where

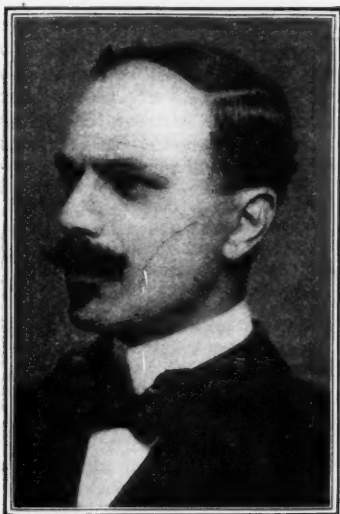


MAY SINCLAIR

seven years, we are told, the actual weaving requiring two and a quarter.

Miss Sinclair, who has the unusual quality for modern authors of reticence about her own personal history, has been making a first long visit to the United States, spending part of her time as a guest of Mrs. Kate Douglas Wiggin. It was in America that *The Divine Fire* found its full recognition after a somewhat cold reception from the British public. A previous novel, which was popular in Britain but not at all known here, is *Audrey Craven*. Miss Sinclair is now at work on a new story. It will, she tells us, be in quite a different mood from *The Divine Fire*, which, its readers will remember, is the story of the growth of a poet and his soul.

A third Briton is the most entertaining of living English humorists, William Wymark Jacobs. London born and educated in private schools, he entered government service in the savings-bank department, where he remained for six-



MAURICE HEWLETT

Mary was drawn into the net of Bothwell's love, and in Italy always—the Italy the tourist never enters—he seems to be always at home and in his native place.

In this power of naturalizing himself in all lands of romance, Mr. Hewlett stands alone among present writers of English fiction. Whether the reader gets a lesson in history or not is to him a matter of quite secondary importance, nor has he any mercy on the squeamishness of modern thought. If the reader cares at all for his company, he will be rapt away with him into that city or solitude in the enchanted land which he has chosen for the adventures of the day. And the one assurance of our journey is that we shall meet with human life, abounding, natural, deep-feeling or shallow, uncouth, ribald, outlandish—but always full of energy and very much alive.

Mr. Hewlett is forty-five. He was born in a village of Kent; he was educated in one of the smaller English colleges. He and his father before him were keepers of the records of the land revenue. His father was a poet and historian, and the

son grew up in the atmosphere of ancient parchments and strange nooks and corners of historical research. For four years he himself kept the records, retiring in 1900 to the quiet cathedral city of Salisbury. All his work bears evidence of travel and residence in Italy. His list of books is already a long one, the most important being *The Forest Lovers*, *Richard Yea-and-Nay*, *The Queen's Quair* and—with more of a challenge to the taste of the English-speaking peoples—his book of the season, *The Fool Errant*.

Painstaking—if it were not a word which suggests essential heaviness—would be the distinctive word and note for Miss May Sinclair's study of contemporary English manners and morals in *The Divine Fire*. The book is not one for the idle hour, nor does it appeal to hasty readers. Its vigor and humor are not struck off in the heat of a sudden inspiration, they are too subtle and too deliberate for that. They have grown slowly and been elaborated in the author's thought. The stuff was in the loom for



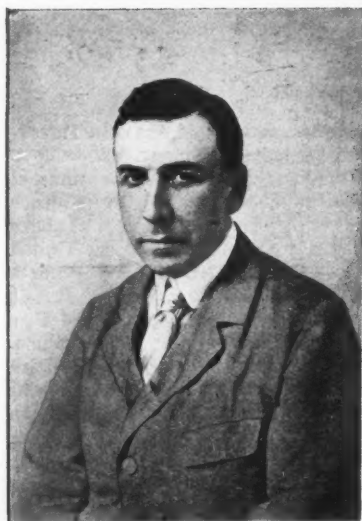
EDITH WHARTON

teen years. His love of the docks and the sea, his coasting voyages and good fellowship with all sorts of people on ship and shore, gave him the setting and the characters for his tales. Pure fun is his characteristic, and the world owes him a debt of gratitude for heart-easing laughter. These captains, sailors, village loafers, girls and wives pass across his stage, mingling in all sorts of odd relations; but in all his many stories he never repeats a situation, or even a character. If not the very best, his book of the season, *Captains All*, has in a high degree his qualities of tireless invention, grip of the comic situation, restrained but genuine sentiment and the knowledge of human life which gives a continual sparkle to his fun.

Mr. Jacobs is not yet forty. He lives in a suburb of London where, he declares, he and the milkman are the only males who do not go to town every day on the early trains. He does not sparkle in talk and his stories are worked out with pains



WILLIAM WYMARK JACOBS



BOOTH TARKINGTON

and care. He is not systematic in work and his success comes, he tells us, quite as much from knowing what to leave out as what to include. He has written tales of mystery and horror also, but his readers like him best in full sunshine.

By common consent the most remarkable American novel of the year is Mrs. Edith Wharton's *The House of Mirth*. Its picture of the triumph of the better nature in a woman caught in the whirl of a decadent and mercenary society has made a wide appeal, though too many readers have missed the note of final victory in the sordid strife of the book.

Mrs. Wharton began her life in New York as Edith Jones. She came of old New York stock and married into a well-known Philadelphia family, though her husband was a Boston lawyer. She knows New York and Newport with the familiarity of long residence, and her years in Italy have borne fruit in such a story as *The Valley of Decision*. Mrs. Wharton began literary work as a contributor to the American magazines, and her short stories have been of remarkable power and popularity.

The literary ambitions of Indiana are widely known, and the state may well be proud of Booth Tarkington who, in *The Gentleman from Indiana* and *The Conquest of Canaan*, has drawn the life

of her towns with fidelity, humor and charm. To find the universal in the local and transitory is the true glory of the artist, and this Mr. Tarkington has succeeded in doing in the latter story in a delightful way.

Mr. Tarkington comes on the mother's side of the family which gave America the actor Booths. He was born in Indiana, educated at Phillips Exeter and Princeton, where he was both musician and editor of college papers. He has from the first declined other calls to devote himself to literature. His home is in Indianapolis. *Monsieur Beaucaire*, *Cherry* and *The Beautiful Lady* are examples of the romantic side of his talent.

From the sands of Cape Cod comes a new story-writer and humorist, Mr. Joseph C. Lincoln, author of *Cap'n Eri* and *Partners of the Tide*. He was born in Brewster, Mass., of sturdy, seafaring stock. His father ran away to sea at fourteen and was a captain at twenty-three. The son spent his boyhood on the Cape and finished his education in the Boston schools. He began with art, but the editors soon discovered his talent for humorous verse and prose. *Cap'n Eri* is the good genius of the shore, the most trusted of good neighbors. The fun of the book and of its successor goes hand in hand with a tender sentiment. Both are delightfully true to their locality and mellow in handling. Mr. Lincoln now winters in Hackensack, N. J., but comes every summer back to the shores of the Cape.

These six writers are selected from a larger group whose best work belongs to our new century. It is too soon to estimate relative values—a thankless task at best—but we may congratulate ourselves that, in fiction at least, the new time is proving neither unproductive nor unrewarding. There is not one, indeed, of the six from whom we may not hope to enjoy even better and stronger work than they have already given us.

What Men Say

I believe in a sane, slow method of dealing with problems like the railroad problem. A mistake would have been made if legislation for rate-making had been forced through the last Congress. Better results and better laws will come by educating the people as to the real meaning of the wave of indignation which is sweeping over the country. Rather than insist on the forming of a new supervising body, it would be better to give greater power to courts that now have power to regulate and dispose.—*President Hadley, Yale University.*

The Home Missionary Fund

FOR SENDING THE CONGREGATIONALIST TO FRONTIER WORKERS

Mrs. A. W. Tufts, Boston.....	\$10.50
S. S. Walpole.....	10.00
A Friend, Boston.....	6.00
A Friend, Needham.....	6.00
A Friend, Taunton.....	5.00
Miss E. P. Reeves, Wayland.....	2.00
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W. H. Edwards, Watertown.....	2.00
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SPECIAL CALL FUND

C. V. S. Remington, Fall River.....	\$2.00
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JOSEPH C. LINCOLN

Closet and Altar

CHARACTER-BUILDING

*I will give heed unto the perfect way.
I will set no base thing before my eyes.
A perverse heart shall depart from me:
I will know no evil thing.*

What have you done today that nobody but a Christian would do?—*Malbrie D. Babcock.*

How great a power is character! Out of God's own person and his truth, there is no other so mighty and persuasive. It is that eloquence which man least knows how to resist. It provokes no resistance. Being itself only truth in life, it suffers no answer. If the beholder turns away to escape the homage he feels, its image still goes with him, to reprove his evil deeds and call him every hour to God.—*Horace Bushnell.*

Holiness is an infinite compassion for others; Greatness is to take the common things of life and walk truly among them; Happiness is a great love and much serving.—*Life of Henry Drummond.*

Just as surely as there is a possible Peter in an actual Simon, and that Peter is to be brought out, just so surely will he be sifted. . . . A man is never asked to endure this sifting without hope. And just here is disclosed the attitude which the disciples of Christ are to assume with reference to all the sifting processes of life. It is graciously granted to every Simon to hear the voice of the Master, Christ, saying: "Simon! Satan asked to sift you—but I have prayed for thee."—*Frank W. Gunsaulus.*

Believe not those who say
The upward path is smooth;
Lest thou shouldst stumble in the way,
And faint before the truth.

To labor and to love,
To pardon and endure,
To lift thy heart to God above
And keep thy conscience pure—

Be this thy constant aim,
Thy hope, thy chief delight.
What matters who should whisper blame
Or who should scorn or slight,

If but thy God approve,
And if, within thy breast,
Thou feel the comfort of his love,
The earnest of his rest?

—*Anne Brontë.*

Spirit of the Living God, Thou Master Builder of the redeemed and holy character of men, dwell in my heart, I pray Thee, and transform my will until it chooses only good and seeks the highest good of all: my affections, until Thy love finds echo in my love and all my friendships are purified and glorified: my thoughts, until they reflect Thy thoughts as in a serene and living stream. Let not sin have dominion over me, or doubt disturb my joy, or the complexities and cares of life destroy my simplicity of faith and love. Use me, O God, in Thy great work on earth. Give me to share Christ's joy in mercy and in service. Make the earth bright in stormy days with the sunlight of Thy presence and lead me in Thy way of peace and strength. In the name of Christ. Amen.

The Home and Its Outlook

A Father's Dedication

My darling boy, so early snatched away
From arms still seeking thee in empty air,
That thou shouldst come to me I do not pray,
Lest, by thy coming, Heaven should be less fair.

Stay, rather, in perennial flower of youth,
Such as the Master, looking on, must love;
And send to me the spirit of the truth,
To teach me of the wisdom from above.

Beckon to guide my thoughts, as stumblingly
They seek the kingdom of the undefiled;
And meet me at its gateway with thy key—
The unstained spirit of a little child.

—Prof. Francis G. Peabody, in *Jesus Christ and the Christian Character*.

Woman's Responsibility for Tuberculosis

The extinction of the "white plague" is one of the chief occupations of physicians and sociologists. In our Northern climate tuberculosis kills as many victims in proportion as cholera does in the South. Primarily the question is one of housing, and so the means of prevention often lies with the housekeeper. The hygienic conditions which she can provide—fresh air, sunlight, cleanliness, good food—are the deadliest enemies of consumption, and she can do more to stamp out the disease than any doctor. A large number of women have attended the recent exhibition in Boston, to which we referred last week, illustrative of means for the treatment and prevention of tuberculosis. We hope that the object lessons showing the need of fresh air and outdoor life were not lost upon them. We are confident that they could not see the terrible pictures of sweat shops and of the filthy homes of garment makers without resolving always to ask for Consumers' League goods.

As employers, also, they were made to feel their responsibilities when one of the lecturers stated that domestic servants frequently contract consumption and spread the disease. The conditions under which they live, he said, are often very bad. They have long hours and work under strain which weakens them and makes them susceptible to disease; then they are sent to sleep in an underground or an inside room without sufficient light or air. Self-interest, if no higher consideration, ought to prompt a mistress to see that her servant's room is clean and healthful and comfortable. Washable walls, bare floors and iron bedsteads are more important here than in any other room in the house, and a servant will usually "live up" to a pleasant room.

Sayings of Poor Richard

The proof of gold is fire; the proof of a woman, gold; the proof of a man, a woman.

Necessity never made a good bargain.

Three may keep a secret, if two of them are dead.

Fish and visitors smell in three days.

Industry need not wish.

There are three faithful friends, an old wife, an old dog and ready money.

Let thy child's first lesson be obedience and the second will be what thou wilt.

Nancy's Pride

BY ZEPHINE HUMPHREY

There was once a little girl who did not have any pride. It was a great failing her Aunt Jane said, and drew her black shawl about her shoulders, sighing resignedly. Nancy's failings were manifold.

But Nancy at least was conscientious. "What is pride, Aunt Jane?" she inquired, sitting down on her little stool and propping her chin in her hand. She was going to investigate this thing.

"Pride?"

Aunt Jane considered a moment, holding herself erect. Perhaps she thought that by giving the sentiment expression with her shoulders she might hit on the right definition.

"It is only a proper self-respect," she asserted at length.

Her tone was unconsciously defensive, but then that might have been only because Nancy was such a critic. One had to be on the defensive with her.

Self-respect! Self! Nancy glanced down at her new brown shoes. She respected those, if you please. Were they, perhaps, a part of herself? But it is wrong to be proud of one's clothes; all Sunday school books say that. Self! Nose and fingers? Arms, legs and feet? No, impossible.

"What is self-respect, Aunt Jane?" she was forced to inquire humbly.

Aunt Jane sighed explosively this time. The child was just too impossible!

"Nancy! Have you no right feeling?" she cried. "Asking me what self-respect is!"

Then she folded her shawl across her breast with immense determination, and set to work to make matters clear to this strangely lacking intelligence.

"You are always being imposed on, you know," she began not unkindly, though very accusingly. "The other children can do anything they choose with you. I saw Susy Jenkins the other day take your doll right out of your arms. And when there's any mean work to be done, running errands or mending dolls' furniture, you are always the one to do it. It makes me so angry; I'd like to run out and send those children about their business. They make fun of you too; they don't like you the better for your easiness. People never do, you know. I thought Tommy Baldwin insulted you when he laughed at your loose teeth yesterday. I was looking for you to fire up then; but, my goodness, if you didn't laugh too! I never saw such a child. Susy and Lucy aren't loyal friends to you, not a bit. They wait till you're looking, then they put their arms round each other's necks and walk off whispering. My patience!"

Aunt Jane was quite worked up by this time. Her thin face was flushed and

her eyes shone bright. She confronted Nancy squarely. But something in Nancy's answering gaze checked her suddenly. There was a dawning trouble of pain which did not become those clear gray orbs, serene as a summer sea.

"I guess the cake's done now," Aunt Jane said, and vanished abruptly into the kitchen.

Nancy went slowly up to her room. She had much to think about. She stopped on the way and looked out three words in the dictionary, "pride," "self-respect," "impose." She sat down by the window and leaned her chin once more in her hand. She was very grave and thoughtful. So, they did not like her, it seemed, these dear companions of her play-time. It had never occurred to her before to question the matter of like or dislike; she had simply played and been happy. But now that she came to think about it, she knew that she loved Susy and Lucy dearly; yes, and Tommy Baldwin too, there was no doubt about it. And they did not like her, they made fun of her, imposed on her. "Let me see," Nancy paused to think, "what does 'impose' mean? O, yes; 'to deceive, to delude, to mislead.'" Those were hard terms indeed. Alas! the realization of "self," which had been so difficult half an hour ago, was sharp enough now under this new stress.

Nancy quivered and shrank. Very well then, she must fire up. She must rid herself of this scornful disgrace. Not even to know she was being laughed at! Not to have suspected once that she was being imposed upon! No wonder Aunt Jane was humiliated to have such an abject niece. She blushed with her shame and confusion. But how begin to redeem herself, to fire up and have pride?

"If I only had known it yesterday," she thought regretfully, "when Tommy laughed at my teeth. But it's too late now. I went and laughed too. I am so ashamed! And how am I ever going to know when it happens again? If Aunt Jane's around, I can ask her; but mostly she isn't around. It's going to be very difficult. I shall have to watch and watch."

Poor Nancy screwed her forehead into fierce little puckers, and her gray eyes looked very stern and determined as she went out to face this new problem.

But she need not have disquieted herself. It is easy enough to discover offense.

"What's the matter, Nancy?" Susy asked, as they played together that afternoon. "Are you waiting for something?"

Nancy hesitated. She could not quite bring herself to say, "Yes, I am waiting for you to impose on me." But the case was even so. She forgot to play every now and then, she held her breath, she was restless and uneasy. She was so afraid the thing would happen and she not be quick enough to see it, that was the difficulty. It was distinctly a bore, she discovered, this matter of having pride; but then many things are bores in this world that are nevertheless one's duty. Nancy was, as we said before, very conscientious. She held on her way determined.

"Nancy!" Susy's tone was indignant. "What are you thinking about? You've let your doll fall out of her chair. What is the matter with you?"

Nancy pricked up her ears at that tone. Perhaps her chance was coming. But no. Though she pondered the matter with care when Susy had quite finished, she could not make the occasion seem one for a just resentment. She *had* let her doll fall out of her chair; that was the simple truth. She felt a certain vague disappointment, for it is hard work having pride, and she was growing tired. But she must bide her time.

"I declare, you do act so queer today." Susy's exasperation was keen. "It's your turn to set the table and you haven't touched a dish."

This time perhaps? Nancy turned her head thoughtfully to one side, viewing the situation. No, for she *had not* set the table. Again the accusation was true. One cannot resent the truth.

"Dear me!" she sighed in her troubled soul. "It is very difficult. I wish I could go and ask Aunt Jane. I'm afraid it is always going to be true, whatever Susy says; and then how can I? O, dear me!"

Susy broke in on her like a whirlwind.

"Nancy!" stamping her foot very hard, "why don't you answer me when I speak? You're a stupid, cross little girl, and I don't like you one bit."

Ah! Nancy's heart stood still in the presence of her great opportunity. There could be no doubt about it this time; the chance was surely hers. Slowly she drew herself erect. Aunt Jane had done that. But she had no shawl to fold about her shoulders. She wished very much she had thought to ask just what should be said and done to show pride, just how one should fire up. She had only her own intuition to follow, and that was confused. Moreover, Susy was turning away, her brow clearing a little. That must never be allowed. Quick, Nancy! The moment flies.

"Susy," she mounted a footstool to show her ignored erectness the better. She folded her arms across her breast in default of the shawl. Her tone was conscientious and mild. "Susy, I am going to be angry with you. I am not going to play with you any more. You have insulted me, I think. I am going away now. Good-by."

She swept splendidly out of the room, her head well thrown back.

It was rather fun, that magnificent exit. Nancy paused in the outer room, wondering if she could go back and do it over again. But her sense of the fitness of things restrained her. She and Susy were enemies now, they must not speak to each other. So she wandered out, feeling a little forlorn in the midst of what should surely have been but a satisfied sense of accomplishment, and took her way up the hill.

It was a beautiful summer's day. The hillside lay steeped in a golden sunlight, with flocks of white butterflies dancing in it, and an indigo bird high against the sky on the tiptop twig of a tree. The brook came dancing. "Ha, Nancy!" it said. "Take off your shoes and stockings." The mountains sat grandly all round about, blue misty mountains with

violet shadows. It was good to be out of doors. Nancy took off her shoes and stockings, in obedience to the brook, and sat on the bank splashing happily.

"What is the matter?" she thought to herself suddenly after awhile. "O yes, I remember; I'm mad at Susy."

She knit her brows then with renewed energy and stared fiercely into the water. But a fish swam by at that moment and wriggled his tail so humorously that she had to laugh aloud. She broke off some bits of a twig by and by and raced them down the stream. It was very exciting. She tumbled and scrambled over the logs and rocks.

"I wish Susy were here to help me," she thought involuntarily.

Then she caught her breath and blushed with shame. What a faint-hearted respecter of self! What a very weakling in pride!

She lay on her back in the shade of a tree and looked up into the rustling greenness above her. The brook slid by near at hand. Her thoughts slid off with it gradually and sang little tunes of their own. She was happy, happy, so safe and free there on the open hillside. The sky was blue through the chinks of the tree. How sweetly the song-sparrow sang! If she were a fairy now!— Yes, if!— With that elastic conjunction to start her, she leaped out into the unknown and was lost to time and space.

"Nancy! Nancy!"

It was Susy's voice.

Nancy sat up and rubbed her eyes. She was bewildered, quite at a loss. For one thing, her dreams had been suddenly broken. For another thing, she knew there was something, there in the background, behind the fairies, having to do with Susy; and she could not remember what it was.

"Must be I had something nice to tell her," she decided, springing to her feet.

"I'll think of it by the time I meet her." And she hurried down the hill.

"Susy," she cried, standing on a rock a little above her friend, "I've something awfully nice to tell you. I know, 'cause I feel it there in my mind. But I can't think what it is. I'll know in a minute. Wait. O, dear me!"

Nancy sat suddenly down on the rock and hid her face in her hands, as her failure rolled over her crushingly, her complete and entire failure. After such strenuous efforts, such care! What would Aunt Jane say?

"Well, now what's the matter?" Susy was tried beyond endurance by Nancy's mysterious conduct today.

But Nancy shook her head sadly at her. "It's no use," she said. "I shan't do it again. You needn't try to make me. I don't know how to be proud at all. And I am so ashamed!"

Aunt Jane looked at her closely that night when she was putting her to bed.

"A penny for your thoughts," she remarked, in conventional parlance.

"Well, I was just wondering"—Nancy raised her troubled eyes from her brown shoes—"if there wasn't somebody in the world for me to respect instead of myself."

"Humph!" Aunt Jane answered shortly.

"There's God, Aunt Jane," suggested Nancy, tentative and humble.

Tangles

[For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of The Congregationalist.]

1. AN HOUR WITH THE POETS

I have spent a delightful evening at the house of a poet and his friends, each one of whom read aloud one of his own productions. The host was (1) The Bard of Avon, who gave us his *M. N. D.*, which was followed by (2) A late Poet Laureate with *I. M.* After him came (3) The Bard of Twickenham with his *E. O. M.* and (4) The Wizard of the North with *T. L. O. T. L.*, and (5) The Ettrick Shepherd with *T. Q. W.* Then followed in succession (6) Christopher North with *I. O. P.*, (7) Owen Meredith with *L.*, (8) Barry Cornwall with *A. S. S.*, (9) The Sage of Concord, who read from his collection simply styled *P.*, (10) as Hosea Bigelow followed with *A. F. F. C.*, and (11) The Quaker Poet with *M. M. Last*, instead of first, came (12) The Father of English Poetry with *C. T.* What were the names of the poets and their works? DOROTHEA.

2. PALINDROME

*A*E *I*E *O*E *I*E *A*E

Oh Man, call no one bad,
Name not the living vile,
Speak well of all Mankind,
And do so all the while.

X.

3. A GROUP OF AXES

1. The armpit. 2. A kind of carpet. 3. A greenish gray tough mineral. 4. A weapon. 5. The highest point or degree. 6. Biborate of soda. 7. A climbing plant. 8. An evident truth. 9. The Milky Way. 10. A portion of the body. 11. What the earth revolves on. 12. A Mexican reptile. 13. One of the Greek heroes in the Trojan War. 14. A lubricant for vehicles. A. C. L.

4. CHARADE

A TOTAL, TWO as any ONE—
His ONES were rather worn and dim—
Deplored that half the day was done,
And not a job had come to him;
"I didn't TWO no ONES today;
I'll TWO my own, then, right away!"

The paste he carefully applied,
And used the brush with strength and grace;
Then smiled with all an artist's pride,
At the reflection of his face.
A passer-by exclaimed, "Good shine!
Now, if you've finished yours, TWO mine."

Since then, whenever work is slack,
As work, indeed, will sometimes be,
Our TOTAL never cries "Alack!"
Or "Well-a-day!" or "Woe is me!"
But TWOS his own ONES with a will,
To advertise his speed and skill.

M. C. S.

5. FRANKLIN'S POSER

The Female kind is counted ill,
And is indeed. The contrary
No man can find. That hurt they will,
But every where Show Charity
To no Body, Malicious still
In word or Deed, Believe you me.
POOR RICHARD (1738).

ANSWERS

87. Pearly, pearl, pear, pea, pe, p.

88. Walking to the Mall, Early Spring, The Third of February, 1852, The Two Voices, The Sailor Boy, The Miller's Daughter, The Oak, Locksley Hall, The First Quarrel, The Goose, No Answer, Forlorn, Despair, Happy, The Ring, Marriage Morning, The Day Dream, The Lover's Tale, Freedom, The Brook, Audley Court, Aylmer's Field, Beautiful City, By an Evolutionist, Literary Squabbles, The Victim, A Specimen of a Translation of the Iliad in Blank Verse, Poets and Critics, The Spiteful Letter, The Grandmother, Will, When, To-morrow.

89. Holl(holly)-days.

90. Attentive, tentative.



General Boom-Boom

BY FANNY ADAM WILKES

The hall clock said Boom-boom-boom, in a deep bass voice. Dong-dong-dong, answered the parlor clock and Ding-ding-ding, came in silvery notes from the one in the library, and then the little brass clock in Grandfather's room replied in a sweet voice, and sounded forth the most melodious chimes, like the bells in the tower of St. Paul's on Sunday morning.

"It makes me feel kind of solemn inside, does it you, Grandfather?" said Radcliff.

"It used to, little boy, but I can't hear it very well now. Grandfather's getting deaf."

"But you can hear the hall clock, Grandfather, can't you?"

"Yes, I can hear him because he speaks so loud and slow."

"Do you like old General Boom-Boom the best, Grandfather? I do, but Marjorie likes the clock with the bells."

"Yes," answered Grandfather slowly. "I like him best because he is the oldest friend. He used to live in my father's house when I was a little boy. And once when there was a burglar coming up the stairs of our house, the General said 'Boom-boom-boom!' so loud that it woke my father up and frightened the burglar away."

"Grandfather," whispered Marjorie holding her head in Grandfather's neck, "Don't tell about it—it 'fraid's me so."

"O! Marjorie's a fraid cat. She's afraid of everything. I'm not. I'm not afraid of anything," crowed Radcliff.

"Pooh! pooh!" said Grandfather. "Not so loud, boy; it never does to boast."

Grandfather kissed the little girl on his lap and held her close. Then he said, "Here comes a little mouse, creep, creep, creep," and Marjorie doubled over with laughter.

"Do it again," she cried; but Grandfather said,

"Shoo, little pigeons!" and got up and went out into the hall to get his hat.

"Good-by, Grandfather," they shouted, and watched him walking down the street from the window.

"How long are we going to stay at Grandfather's house, Nanna?" questioned Radcliffe at last.

"Two weeks, dear, unless Mother says you may stay longer."

"I like to stay here with you and Grandfather," said Marjorie. "Only I wish Mother was here too."

"So do I," added Radcliff. Just then there sounded a patter of little feet and a happy laugh, and a wee girlie with black hair and big, gray eyes came toddling into the room, crying out,

"Me comin'—here me is!" and the Elfin baby, as Aunt Nan called her, looked about for the welcome that always greeted her coming.

"You dear little Brownie!" Nanna cried, hugging her tight.

"Isn't our baby sweet, Nanna?" whispered Marjorie. "Let her come and play with us, she's so cunning."

So Nanna went up stairs for a short time, and left the children playing happily in the big hall. Now and then she came to the head of the stairs, and looked down upon them to see if they were all right. "They're such good children," said Nanna to herself, and went back to her work. A hush fell over the house for a moment. The children were still in the hall below, and the General said warningly, "Boom-boom-boom!"

"It's big enough for me to stand in," Radcliff was saying, as he held the door open and stepped inside of the big hall clock. "O! it's a fine place to hide in. I'm going to see what makes it go."

"Let me get in, Radcliff," cried Marjorie.

"Wait a moment, until I see this business first, and then I'll let you, Marjorie." Suddenly the hall clock gave a strange sound under the rude touch of a little boy's fingers, and the steady tick-tock ceased.

"O! Radcliff, what's the matter?"

"I don't know," answered a scared voice and the door of the General's house was closed rather quickly. How quiet the hall seemed without the voice of General Boom-Boom. It was dreadful. What would Grandfather say? Grandfather who thought so much of his clocks, and he liked the hall clock best of all. And what would Mother say, if she knew?

"Let's go out doors," suggested Radcliff. He wanted to get away from the silent, accusing face of the General.

"Now don't you go and tell, Marjorie," whispered Radcliff as they went out onto the veranda.

"No, I won't," she replied, "but if I were you, I'd tell Nanna."

Marjorie could never bear the weight of a burdened conscience.

When the shadows began to deepen in the big hall, Grandfather came home. Only the baby ran jubilantly to meet him, and Grandfather threw her up above his head and came into the library, bearing the little one on his shoulder. Marjorie, whose little face was quite pale with anxiety, came quietly to his side and laid her hand in his.

"Where's Rad?" cried Grandfather.

"Here I am. I'm looking at a fine book all about Indians. Tell me about it, will you, Grandfather?" But the boy did not dare to raise his eyes from the book.

Silence for a moment in the house, then the parlor clock and the library clock struck the hour without the General's signal.

"Look at this big Indian chief, Grandfather," said Radcliff nervously. But Grandfather went out into the hall.

"Hm!" they heard him say and waited for their doom. "Some one must have been handling the pendulum and fingering the works, I'm sure. Radcliff! Marjorie!" he said, coming back into the library, "did you do anything to the General today?"

"I didn't, Grandfather," said the little girl, looking beseechingly into his face. Radcliff, still buried in his book, lifted his head just long enough to remark,

"Perhaps it was the baby."

"The baby isn't big enough, Radcliff," said Grandfather, and looked searchingly at the boy from beneath his thick, bushy eyebrows.

It was a very long, uncomfortable evening, but it came to a close at last, and the children went to bed.

"Good night, Grandfather," they said faintly.

"Good night," replied Grandfather very gravely. The children hurried up the stairs past the silent General, turning their faces from him as they went.

"Say your prayers, Radcliff," reminded Nanna. And Radcliff, obeying, repeated these closing words unsteadily,

"Help Radcliff to be thoughtful of others, truthful and good."

When the light was out and the two children were left alone in the room, Marjorie whispered, "Rad."

No answer.

"Rad, aren't you going ever to tell? Grandfather'll forgive you. He looks so sad, I can't stand it." And Marjorie wept into her pillow.

Long after Marjorie was asleep, Radcliff lay tossing on his bed. Something sat heavily on his heart, or his stomach, or was it his chest? Anyway it was terrible. If he only weren't afraid to tell! And this was the same little boy who had boasted of not being afraid of anything. Radcliff found himself wishing that he had Marjorie's courage.

Suddenly the clocks—all but the General—began to speak. Dong—dong! and Ding—ding! and finally the brass clock with its sweet voice chimed solemnly in the still night. Slipping from his bed, Radcliff stole to the head of the stairs. There was a light in the hall and one in the library. Down the stairs the small boy crept with his bare feet. Grandfather was reading, and the lamplight fell on his gray hair. His face looked stern, Radcliff thought, and for a moment, his courage forsook him.

"Grandfather," he sobbed, and in another moment he was confessing on Grandfather's shoulder.

"If a burglar had come tonight, Grandfather, the General couldn't have warned you, could he?" said the small boy after Grandfather had talked to him a while. "Is that the reason you are sitting up tonight? But General Boom-Boom can be mended, can't he Grandfather?"

"I think so, little boy, and now go to sleep."

The Ideal Youth*

By Rev. A. E. Dunning

The person of the infant Jesus is almost hidden in the marvels which surrounded him. He is begotten by the union of the Holy Spirit of God with a virgin. The skies over his birthplace are peopled with singing angels and emblazoned with supernatural glory. Great scholars from sunrise lands prostrate themselves at his cradle offering him kingly gifts. His name is bestowed on him by an angel. Prophetic voices hail him when he is brought for the first time into the temple. The king of his nation seeks him with evil intent, and his escape from the country in the arms of his parents is marked by the murder of all the male infants in the town from which he had fled. No other babe in history can be compared with him.

But he emerges from these wonderful experiences into a boyhood in a hill town of Galilee so entirely like that of other boys that the people among whom he lived, when he had arrived at the age of thirty years, could not remember that in any way he had impressed them as different from his associates [Matt. 13: 54-56]. His disciples who proclaimed him the Messiah, Son of God and Saviour of mankind, and supported their claims by telling of his wonderful deeds and sayings during his public life in manhood, never referred to his infancy to support their claim as to his person and mission, and mentioned only one incident as distinguishing him during all those thirty years, and that occurred away from his home.

The Christian Church has created widely varying ideals of him as the Christ, ranging from the flawless man and wonderful teacher to the God in human form bearing superhuman burdens, yet with the unruffled serenity of infinite power and infinite knowledge of the past, present and future, but no efforts have succeeded in creating other than one ideal of his youth. That is summed up in the two sentences—in substance the same which introduce and conclude the brief story of his visit to Jerusalem at twelve years of age. These tell us that he grew in size, strength, intelligence, and in favor with God and men. These statements are illustrated with the record that he journeyed to the capital to celebrate the great annual religious festival, that he lingered in the temple as a student among the teachers of the Law, that he astonished them by his knowledge of it, that he declared that his proper place was in the temple as his Father's house, and that he lived during his youth in the home of his parents in subjection to them.

The rest that may be known of him during this period must be gathered from these three sources—from the condition of society in Galilee at that time and the usual training of Jewish boys; from the physical geography of the country in which Nazareth is situated, substantially the same now as then, and from its historic associations; and from other records in the Gospels of his habits and characteristics, throwing back light on his earlier years. For the purpose of teaching the ideal life of youth, we may group the knowledge of the boyhood of Jesus around these centers of his interest:

1. *His home.* It was in a house like those of the common people of Nazareth today. His father Joseph was righteous [Matt. 1: 19] with mind open and responsive to the will of God [Matt. 2: 24]. He was a loyal and loving husband. The mother of Jesus was of a devout poetic temperament [Luke 1: 46-55], contemplative [Luke 2: 19, 51], but trustful [Luke 1: 38] and of joyful spirit. He had four younger brothers and two sisters [Mark 6: 3] who perhaps were not always kind to him [Mark 6: 4]. In this home on the slope of the hillside facing southward, Jesus grew up through a normal Jewish boyhood.

2. *His education.* He was taught the Book of the Law at home [Deut. 6: 7]. He learned how to read [Luke 4: 16] and write [John 8: 8] probably at a synagogue school. He early developed unusual knowledge of the Law [Luke 2: 46] and after he became a public teacher many learned rabbis came to hear him expound it [Luke 5: 17], though he had never studied with such teachers [John 7: 15]. His fondness for nature study is made evident by his frequent allusions to the growth and appearance of flowers [Matt. 6: 28, 29] and plants [Matt. 6: 26] and animals [Luke 9: 58], by his love of mountain tops [Luke 6: 12; 9: 28], and by many other allusions in his teachings. He grew up like other boys with a steadily increasing popularity among his neighbors as a manly, religious boy [Luke 2: 52].

3. *His work.* He learned his father's trade [Matt. 13: 55], and worked at it [Mark 6: 3]. This was not housebuilding, but making tools, household furniture and farm utensils. "While he carved the cupboard for the housewife, the cedar

chest for the bride, a shepherd's crook or children's toys, he was following a career broader than that of his handiwork." His sayings often took color from his experience as a craftsman [Luke 6: 42; 12: 25; 23: 31].

4. *His patriotism.* The temple was the center of the national life of his people. The law which went forth from it was, so far as they could make it, the law of the nation. It is significant that the only memories of the youth of Jesus which were recorded were connected with the temple and the law. There we see the early manifestation of a possession which bore him to the Jordan to be baptized and to Calvary to die for his country. That passion was expressed in one way, unconsciously but officially by the high priest [John 11: 49-52], and in another was expressed by Jesus himself [Luke 13: 34].

5. *His religion.* He simply, unhesitatingly obeyed the will of God his Father, from his first conscious act to the end of his life on earth. To this he often testified [John 4: 34; 5: 30; 8: 29]. His most marked habits were secret prayer [Mark 1: 35; Luke 5: 16; 6: 12; 9: 28], study of the Scriptures [Matt. 5: 17, 18; 12: 5; 22: 36-40], public worship [Luke 4: 16] and service for others in the spirit of his Father [Matt. 5: 43-45; 20: 28].

The three years of his public ministry reveal the character which was thirty years in the making. It was formed under the operation of the same physical, mental and spiritual laws, and in essentially the same conditions as those in which boys and girls to-day are growing into manhood and womanhood [Heb. 2: 17; 4: 15]. The boyhood of Jesus was ideal.

He that can have patience can have what he will.—*Poor Richard.*

The Daily Portion

THE HANDBOOK BIBLE READINGS

BY ISAAC OGDEN RANKIN

Jan. 14, Sunday. *The Good Man's Life.*—Ps. 1.

These are not public places—they are the resorts of evil men who plan and talk of wickedness—places where lovers of God will never feel themselves at home. Translate law here by *wish*. Do we care enough for God to delight in his wishes. Then we shall belike a tree by the rivers of water. Here is a great thought, decisive of earth's transiencies and permanencies. That which God knows—regards and thinks upon—endures and that which God ignores and forgets shall perish. Compare John's saying: "The world passeth away and the lust thereof; but he that doeth the will of God abideth forever."

Our Heavenly Father, so reveal Thyself in our hearts that we may delight in Thee and have a true measure of the value of our possessions and opportunities. Give us a part in the enduring life and make us fellow-workers with Thy Holy Spirit day by day.

Jan. 15. *Establishing the Heart.*—Jas. 5: 1-20.

The early Church looked for an immediate return of Christ. Nothing seemed of importance compared with that. That expectation was disappointed. In the sense that they looked for him Christ has not yet returned. Yet we may find equal motives for endurance in the spiritual presence and companionship of Christ. At best our life is but a moment in the long progress of the development of the plan of God. It is for us, then, to wait his time with patient hope.

Jan. 16. *Abel, Enoch, Noah.*—Heb. 11: 1-10.

The prophets are points of connection between God and the world—his witnesses and messengers. With two of these three the element of prediction does not appear. Abel was God's man—Enoch walked with God. We know little else about them. They have survived and take their place on the prophetic roll by dint of eminent godliness. That eminence is worth striving for and within reach of every one of us.

Jan. 17. *Abel's Offering.*—Gen. 4: 3-15.

We must either assume a command as to the nature of the offering, or else find the reason of God's approval wholly in the motive. And this is the real reason why the story is told. God wants the man—the heart that plans the gift. Abel's heart went with the offering.

Jan. 18. *Enoch.*—Gen. 5: 18-34; Jude 12-22.

Thus early in the history is established the possibility of a life companionship with God. Where can we find a briefer summary of the great life that is possible to every man on earth? Remember that in the Eden story God walked in the garden with the man and woman. When Jude quotes Enoch as a prophet he is quoting from a book which in his day was not yet 300 years old. If he means that Enoch wrote these words he is mistaken.

Jan. 19. *The Sign of Noah.*—Matt. 24: 32-44.

The point of interest here for us is not the chronology, which has muddled many able brains, but the call to watchfulness. Remember the parable of the ten virgins, which crystallizes the same lesson. Noah's hearers were not unwarned, but when the end came it came suddenly. There is danger in deaf ears when—as in our own day—God's warnings are heard on every side.

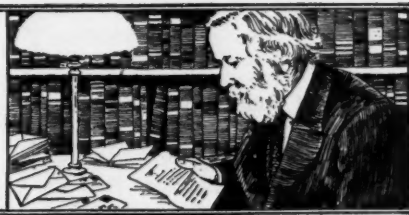
Jan. 20. *Walking with God.*—Gen. 6: 9-22.

This cannot be sinless perfection for Noah is represented as human like the rest of us. Perhaps the marginal word *blameless* better expresses it. In this eminent character he was God's witness to his own corrupt generation. Yet his witness was in vain. As Abel was the first martyr, so Noah was despised and rejected of men. Note that the story gives this blameless man one shameless son.

* International Sunday School Lesson for Jan. 21. The Boy Jesus. Text, Luke 2: 40-52.



THE CONVERSATION CORNER



For the Old Folks

BACKWARD AND FORWARD

THE Old Folks ought to have "Happy New Year" greetings as well as the Young Folks, and here they are, sincere and hearty! Their kind of happiness is, indeed, somewhat different from that of the younger class. We children are absorbed in what we can see and do and enjoy *today*, thinking little about the past (we have not much past to think about!), neither about the future—except perhaps next summer's vacation. But we elders, while interested in the really significant things of the present, find ourselves recalling more and more the memories of long-ago—the friends we knew, the scenes we engaged in, the things we read or heard in that early time. We also think forward—betimes and quietly—of the happy years we are yet to live in the long future, unknown yet wonderful, mysterious yet full of joy!

GLEANINGS

It is these things of the past that occupy nearly all our Old Folks' letters, more letters by far than can be printed or even referred to, although I try to answer all that need answer—always excepting those which are anonymous, or give no address! The O. F. drawer is full of such queries waiting for the new year to print them. But first, I wish to make a few extracts touching the subjects of the last year.

"How pleasant is Saturday night," was traced to "Songs for Little Ones at Home"; a lady in Amherst now sends a worn copy of "My Little Hymn Book" ("once a childish treasure in our family"), in which it had previously been printed. This Boston book of 1845, embellished with quaint pictures of children looking like little old men and women has many familiar verses of that time, as "Who taught the bird to build her nest," "Mary had a little lamb," "'Twas God who made that little fly, And if you pinch it, it will die," "Go when the morning shineth," "When little Samuel awoke," etc. The names of some authors the owner had written in, but no light is shed on "Saturday Night." Another lady writes from Vermont:

Taking up *The Congregationalist* Sunday afternoon, I turned as usual to the Conversation Corner, and was much interested in the ???, for I was brought up on "Songs for Little Ones at Home" and "Peep of Day." I also have "My Little Hymn Book" with "Saturday Night." A little story in our family is connected with those verses. An uncle used to visit his "best girl" on Saturday evenings, and his cousin said to him one day, "Well, Dan, what do you and — talk about?" He replied, "O, we say, 'How pleasant is Saturday night!'"

The following is from a well-known and honored Chicago minister:

My Dear Mr. Martin: I am not a Cornerer, but one of the octogenarians who read with as

much interest as do the boys and girls the Conversation Corner. I have just read the record of the two real Sunday meetings of children in their homes, "like grown-up folks' meetings," and it recalled to mind the meetings which a dear old saint of ninety years held every Sunday in her home, a half-century ago. She was too feeble to attend church and too blind to read. But every Sunday, when the church bell rang for service, she would place her Bible and hymn-book upon her lap, and then go through, all by herself, the regular church service: first, make the invocation, then sing a hymn and repeat passages of Scripture she had learned in early life, offer prayer, meditate in place of the sermon, and close with a hymn. She said that it brought her into closer sympathy with the worshipers in the church. The incident is a fine illustration of the benefit, received when old and blind, of having committed chapters of the Bible and hymns to memory in childhood.

G. S. F. S.

This letter, from another Western octogenarian, has the same moral, but quite a different incident:

Mr. Martin: I often think you are over-indulgent in refreshing Old Folks' memories! Perhaps some other octogenarians may recall the following incident from real life, as told them by their seniors. In a rural district, a hundred miles from Boston [I wish the lady had told in *what direction*—I know about towns at that exact distance from Boston!—Mr. M.], a hundred years ago, a well-to-do farmer employed several of the sons and daughters of his neighbors, as was customary in that time, when so many articles were exclusively of home production. One morning, when assembled as usual for family devotions, one of the number stole noiselessly behind the venerable sire while he read from the sacred Word, and exercised his ingenuity in making the others laugh, much to his apparent satisfaction. The old gentleman, unconscious of his surroundings, read on with strong emphasis, "Get thee behind me, Satan!" The laughter which then they succeeded in repressing they did not repress in reciting the incident, when they themselves were old.

I would like to say to the "Old Folks" of the Corner that many hymns and passages of Scripture that I committed to memory more than seventy years ago come to my mind spontaneously now and are an inexpressible comfort to me in my old age.

Wisconsin.

OCTOGENARIAN.

An aged lady in Maine writes in a similar vein:

It is wonderful how trains of pleasant thought are awakened by the hymns in the Corner. My father played the flute, which I remember sounded very sweetly with the choir in our old town house, where services were held. He used to rock the cradle and sing old "Amsterdam," keeping perfect time. My mother sang a great deal to her old-fashioned family of twelve children.

H.

MEMORY AND SLEEP

These letters suggest a subject I have often wished to speak of—the use of memory as a remedy for wakefulness. Many correspondents and friends complain of insomnia, their minds getting more and more wakeful as they pursue some trail of thought which takes them anywhere but in the path that leads to Slumberland. Stop that hard thinking, and drop into the groove, the rut, of some old familiar hymn. If you do not recall it all,

look it up the next day, note the number and order of stanzas, and the words which begin them. Try it again at night, counting off on your fingers the verses as you repeat them. Do it till you can repeat it without effort, then take another—"God moves in a mysterious way," or "Whilst thee I seek, protecting Power." Substitute some familiar Scripture, say the 23d or 121st Psalm, in which the thought as well as the rhythm is quieting. A part of the 14th of John will almost say itself and is a whisper of "peace."

If poetry fails, or gets monotonous, try something still simpler and more mechanical. See if you can say your alphabet—in threes, *abc, def, ghi*, and as rapidly as possible. If right, it will end with *yz&*. But you may slip the trolley somewhere and not come out right—or go to sleep in the attempt! Geographical repetitions are still better. Count the 45 United States (on your fingers) in alphabetical order: Alabama, Arkansas, California, etc. Note, as you repeat them, what states light on the thumbs—i. e., fifth and tenth in the list—that will facilitate your mind's long journey, and you may find yourself connecting with the sleeping-car in Oregon or Texas!

Try the towns of your state. I found this unexpectedly easy in Massachusetts, beginning with a specially familiar county, and keeping in mind the number of towns. Make it easier by associations, as, that one handful of towns begin with successive letters, Dalton, Egremont, Florida, Great Barrington, Hancock. Give it a spice of interest as you go along, by thinking what eminent men were natives or residents of a town, say of Cummington, Amesbury, Marshfield, or what towns you have been in, or in what ones you have friends, as Hatfield, Winchester or Beverly. You will soon find it comparatively easy in this mechanical way to say over—all to yourself—the 354 towns of Massachusetts, from Berkshire to Barnstable, varying the order, if you like, and not forgetting the towns in the county of Nantucket. You may get stopped for the rest of the night in Goshen, Newbury or Mattapoisett. Do not laugh at this as silly or trifling—it will work, and sleep is no trifle!

Many say that they cannot remember as they used to do—and these are not all octogenarians by any means. I suggest this as a simple way of stimulating the memory. Learn one by one, some grand hymns which you did not have sixty years ago—Whittier's *Eternal Goodness* (twenty-two verses) and *Immortal Love*, one or two of *Faber's*, and *Twells's* beautiful "At even, when the sun was set." You gain a triple benefit—secure sleep, strengthen your memory and have at command new thoughts of hope and cheer.

Another very interesting way—[Corner stands adjourned one week—D. F.]

Mrs. Martin

The Literature of the Day

Jesus Christ and Christian Character

The fruitful history of the Lyman Beecher Lectureship at Yale has produced no more valuable course than Professor Peabody's *Jesus Christ and the Christian Character*. Now that the lecturer is in Berlin as the representative in German university circles of American scholastic life we can congratulate ourselves that he has left for our reading so reverent, suggestive, rich and helpful a book as this. It is in a sense the supplement of the earlier volume on *Jesus Christ and the Social Question*—or rather, from the reader's point of view, an introduction to it.

The scope and purpose of the lectures are indicated by the sub-title: *An Examination of the Teaching of Jesus in its Relation to Some of the Moral Problems of Personal Life*. Beginning with a survey of the modern world in its attitude toward Christian conceptions of social and personal life, studies follow of the character of Jesus, of the roots and growth of Christian character and its personal and social consequences, of the personal relation to God and the consequent life of helpfulness in the world. The reader is impressed with the "extraordinary richness and variety of the teaching of Jesus. Each period in history goes with its question to the simple record, and finds an answer which seems written to meet the special problem of the time." He finds himself delighted not merely with the clarity of thought but also with the devout spirit which finds expression in and informs these pages.

In the moment of the evolution of thought in which we find ourselves, these lectures have a special value in their insistence on the personal as underlying the social questions. A sense of social need and obligation may become barren because not rooted in personal devotion and kept vital by the individual relation with God. So, too, the barrenness of a purely intellectual religion—if that be not a contradiction of terms—finds its rebuke, and the dry intellectuality which characterizes the ethics of the schools.

Do what the philosophers may to reduce life to a formula, it remains a paradox. . . . How is it, then, that the paradoxes of Jesus may be applied to the paradox of life? They cannot be accepted as theories; they can be verified by experience alone. The appeal of Jesus is always to experience.

Nor is the exaltation of feeling or the mystical sense of union with God allowed as an end of character. The ascent is always followed by the descent of faith and the fulfillment of character is in the social life of the world.

We value especially the testimony of these pages to the necessarily dynamic quality of the common and the individual faith.

The defense of faith must be made by the descent of faith. The theology appropriate to a religion of power is a theology which supplies power. The communion of the soul with God remains, as it has always been, the mount of vision to which theology may ascend; but the proof of religion which theology must give is to be found nowhere else than in the descent of theology to life, and the application to service of the heavenly vision.

In this breadth of vision, indeed—these doors and windows of the study wide open upon the practical need and opportunity of the world of men—lies much of the special charm of a noble and helpful book.

[*Jesus Christ and the Christian Character*, by Francis Greenwood Peabody. pp. 304. Macmillan Co. \$1.50.]

Two American Poets

Side by side on our shelves, in similar form and from the same publishers, are recently issued biographies of James Russell Lowell and Sidney Lanier. A comparison and contrast, after the manner of Plutarch, which concerned itself with their lives and work would contain much material for thought about the history of America and the intellectual life which constitutes so important a part of that history in the last half of the nineteenth century. Both were poets and critics, both taught in our universities, treating, each after the method of his own genius, of literature, both were lawyers who abandoned the law, both were conspicuous for a personal charm which makes a sober estimate of their literary accomplishment difficult.

On the other hand, one was a soldier who wore himself out in the service of a doomed cause and the other was a professional writer and diplomat. One had the warm nest of an ancient scholarly community, the other was forced to seek a standing ground among those against whom he had fought through years of war. Lowell's work of the middle time is his best work; Lanier improved to the end. Such a comparison and contrast would suggest both the enormous uplift which the moral crusade against slavery and the discipline of the war brought to the leaders of the higher Northern thought and the great price in brain as well as blood which the South paid for its defense of slavery and its provincial view of the issues of disunion. The outburst of literature in the North and its starvation in the South appears in striking contrast in these pictures of contemporaries. We have not space to carry out the contrast but the thoughtful reader will find it most instructive in following these two lives and will gain much light on contemporary social conditions in different parts of the country.

Mr. Greenslet in his life of Lowell represents the second generation of readers, and so, to a certain extent, posterity. Perhaps its most striking feature is the feeling that Lowell's claim to a place among the poets is not yet adjudicated, and that the man was greater and more charming than his work. The story of his life is told with critical acumen and a real enthusiasm, now and then expressed in rather an affected choice of words. It is in the nature of things a judgment for the present time and is sure to be modified in the progress of the years, at least in its estimates of literary value. But there is no better brief account of a man whose personal charm is one of the memories and traditions of Britain and America. So rich and full a life deserved

this record at the hands of a discriminating but loyal and devoted admirer.

Lanier, in the competent hands of Mr. Edwin Mims, appears more nearly as a contemporary of the reader. There is a larger unexplored field, also, for the biographer—notably in the earlier years of Lanier's life. We are introduced to the social ways of Macon and the scholastic atmosphere of the Presbyterian college at Midway, Ga., which Lanier attended and in which he taught, and we are made to feel the poignant trials of the South in its war experiences and disillusionment. Lanier himself was no provincial and came soon after the close of the contest to which he gave his energy and sacrificed his health to recognize that it was the feeling of the sacred value of national unity which had defeated the South—a feeling to which he himself attained, even before his migration to the North in search of work.

Here, too, there is a plea in mitigation of the obscuring work of time. Mr. Mims feels that much of Lanier's work—the work of a man who was always broadening and learning to the day of his death—was necessarily tentative and imperfect. He takes care to separate out the less perishable elements and hopes that they will survive. He devotes much attention to the musical side of Lanier's genius. He is, if anything, too much concerned with his hero as a Southerner, with a touch of that narrowing provincial preoccupation which he has himself condemned in these pages. But he has succeeded in showing us the lovable personality of his hero in a very engaging fashion, and that is no small achievement.

[*James Russell Lowell*, by Ferris Greenslet. pp. 309. Houghton & Co. \$1.50 net.
Sidney Lanier, by Edwin Mims. pp. 386. Houghton, Mifflin & Co. \$1.50 net.]

RELIGION

I. N. R. I., by Peter Rosegger. pp. 340. McClure, Phillips & Co. \$1.50.

A man condemned to death recalls in his prison cell the teaching about Christ received from his mother's lips and for his comfort writes it out. The main part of the book is his story of the life of Christ. It is beautifully told. Occasionally it shows the effect of German rationalism and fails to reproduce the letter of the gospel. But the spirit of the story wonderfully represents the strength and the beauty, the severity and the love of the Saviour. Perhaps it is nearer the truth than many a work which would better stand the test of historical criticism. As a literary production it is worthy of high commendation.

In the Secret of His Presence, by G. H. Knight. pp. 230. A. C. Armstrong & Son. \$1.25.

A plea for the practice of the hidden life with God which is peculiarly rich in spiritual suggestiveness. The author is a Scotch minister. He has given us an effective statement, evidently based on deep personal experience of the importance of the individual and meditative life, which should be helpful in this time of special emphasis upon the social side of Christianity.

Bible History [Old Testament], arranged for students of different ages, by Pastor X. Koenig. pp. 190. McClure, Phillips & Co.

Fifty-two lessons on the Old Testament treated in view of results of historical criticism. Part One, on The Origins, contains thirteen lessons in two sections, the traditional period and the historic period, ending with the career of King Saul. Part Two has also two sections, The Prophets and Judaism. Each lesson has a

brief exposition, notes, a selected Bible passage and a few questions. This volume will be highly appreciated as a text-book for young people by those teachers who accept established results of modern criticism and are convinced that the truth about the Old Testament and in it, viewed from this standpoint, should be taught to children. The French original is well rendered into English by Mary Louise Hendee. Pastor Koenig, who is connected with the Protestant theological schools of Paris, was the companion of Pastor Charles Wagner, author of *The Simple Life*, during his recent visit to America.

Is Life Worth Living? by Frederiek Lynch. pp. 29. T. Y. Crowell & Co. 30 cents.
A popular address which takes account of the common unrest of mind. The author's answer to the question is that life is worth living because Christianity is true.

Home Mission Readings, by Alice M. Guernsey. pp. 128. F. H. Revell Co. 50 cents net. Short stories and sketches suitable for reading in home mission circles and meetings. They bring out different phases of the work, both among those on outpost duty and those who give and contrive for their support at home.

TRAVEL

Today on the Nile, by H. W. Dunning, Ph. D. pp. 270. Jas. Pott & Co. \$2.50 net.
Egypt has become one of the great health and pleasure resorts of the world. Its unrivalled winter climate, its unique scenery, ancient history and impressive monuments attract thousands of the well-to-do of Europe and America. To write a guide-book which shall be at once helpful to the traveler and interesting to the stay-at-home reader is a difficult task, but Dr. Dunning, who was for several years an instructor of Semitic languages in Yale University, out of his knowledge of the history and his often renewed acquaintance with the country and the ways of travel in it has succeeded in accomplishing it. He does not attempt to compete in detail with the ordinary guide-books, but in a chatty way puts his information at the service of the reader, following the ordinary and inevitable routes of an extended tour up the Nile. Just the information we need in planning a trip is here, while a good map and many illustrations in photography help to clear impressions.

In the Land of the Strenuous Life, by Abbé Felix Klein. pp. 387. A. C. McClurg & Co. \$2.00 net.
The author is professor in a Catholic college of Paris. He visited the United States to study especially the educational system and relations to social and political life of his Church. He gives vivid pictures of American ecclesiastics, and of their life and purposes, and his glimpses of America are from a point of view which will be novel to most of his readers. Abbé Klein is himself a broad-minded, sincere and winning companion. His book had the honor of receiving the Montyon prize of one thousand francs from the French Academy.

Australian Life in Town and Country, by E. C. Buley. pp. 288. G. P. Putnam's Sons. \$1.20 net.
The widening of the world which the recent war in Manchuria has brought about puts Australia, both as an undefended colony of Great Britain and neighbor of Japan, and also as foremost in social and industrious experiments, more than ever before in the focus of attention. This is a carefully worked-out study of climatic, physical, agricultural, industrial and social conditions. One gets a vivid impression of a great community, working out its fate among many discouragements and developing a feeling of nationality, only to find itself confronted with great and difficult external problems. The reader will glean much information from these vivacious pages.

The Story of Edinburgh, by Oliphant Smeaton. pp. 427. Macmillan Co. \$2.00.
Mr. Smeaton leads us in pilgrimages through the ancient town with a romantic story or glimpses of famous personalities always ready to hand. As a companion of travel or a book of reference for history and literature, the book is admirable. The woodcuts by Herbert Ralton and J. Ayton Symington have a charm and value of their own. In the *Medieval Towns Series*.

Our Readers' Forum

Do Our Readers Want Sermons in The Congregationalist

You note the receipt of several requests that sermons be printed oftener in your paper, and say with something of your wonted air of self-satisfaction, "We would ask those who write to us in favor of them to mention what articles or departments they would wish to have left out to make room for sermons." This is not so difficult as it probably appears to you. I could, if necessary, cheerfully dispense with much of the church news. This would give ample room for such uplifting sermons as that of Mr. Morrison in your issue of Dec. 30, although many of us do not find so many distressing doubts as are therein referred to, or if they sometimes supervene find their cure in the parting words of the Redeemer noted by the beloved disciple: "Let not your heart be troubled; have faith in God, have faith also in me," as I believe John 14: 1 should be translated.

As to sermons in the paper, I say no! Let the Tract Society print them. Do not cumber the paper with them. Sermons should be preached, not printed.

Chicago.

J. R. B.

I add my request to others in saying, "Have more sermons." Do not omit the devotional column; it is such a help to a busy housewife. Professor McFadyen's and Dr. Munger's sermons have been so much enjoyed. Have more of them.

Columbus, O.

R. L. J.

Sermons I think would be greatly appreciated; not all sermons but short, interpretative, comforting, uplifting ones. The admirable one by George H. Morrison in Dec. 30 is a good example. Many are hungry for them. Our American pulpit can preach that way perhaps—and now and then one does—but too many intellectual articles, discussions, magazine essays are read from the pulpit. The mass of the people, in and out of the churches, are in need of spiritual things; and I believe they will respond to them.

The Congregationalist is admirably edited and made up. I might mention such an article as that by Mr. Job a few weeks ago and Dr. Munger is always good. The one, *What Shall We Think About?* by Frances J. Delano, is first rate.

Wisconsin.

E. C. B.

Appreciative Words

Please accept sincere thanks for the article in *The Congregationalist* on *The Effects of the Modern Nature-Movement upon Religious Belief* by Rev. Herbert K. Job. I have read it more than once with the greatest of pleasure, because it accords so exactly with my own experience. It ought to be read by all who look askance at the present nature movement. If you should issue the article in pamphlet form, I want to enter my order now for the first hundred copies.

Manchester, N. H.

W. H. H.

What a fine series of articles by Dr. John Watson! The last should be read by every preacher. Thank Dr. Watson for me. It had the ring of "Georgie Howe."

Massachusetts.

B.

When a so-called vocalist murders a song, it doesn't deaden sound.—*Dinner Pail Philosophy*, in *Technical World*.



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Connecticut

Consulting State Editors contributing this week: Rev. Messrs. John C. Goddard, Salisbury; Joel S. Ives, Hartford; William J. Mutch, Ph.D., New Haven; Thomas C. Richards, Torrington; Elliott F. Talmadge, Wauregan; Henry H. Tweedy, Bridgeport

A Survey from a Litchfield Mountain

One of our Litchfield ex-pastors is editing a paper, named after a mountain in his front yard, because it is devoted to a little look-off on the world. He got the idea from this conference of twelve churches, which every year goes up on its Pisgah and views the landscape o'er.

The survey begins with the ministers. *Cornwall Second* has just called a former incumbent, Rev. C. N. Fitch. *Kent's* minister has published his second book, *Wild Wings*, and *Norfolk's* pastor a small collection of sermons; the latter also has managed for the third season a minister's golf tournament, said to be the only one of its kind in America.

All the parishes have improved their property. *Pilgrim* has a new memorial bell, tuned to an exact major third above the Methodist, thus promoting interdenominational harmony. *East Canaan* has placed a new clock in full view of its preacher—for reasons that need not be gone into now! And *Cornwall* has builded among other things an ice house, perhaps for the cold storage of old sermons. The fifth year statistics show that our church property as a whole has increased from \$129,000 to \$146,000, and our invested funds from \$91,000 to \$101,000.

As to public spirit, these towns are all alive. *Kent* has a new reading-room for men. *Falls Village* shows its altruism in library zeal, *East Canaan* in care of the cemetery, *Sharon* in oak signs on the highway. *Canaan*, *Salisbury* and *Norfolk* have maintained Choral Unions for the winter; while *Norfolk* in its many public enterprises is the very Athens and Bayreuth of the whole county.

As to parish incidents, it is noteworthy that the roll-call has come to stay in several churches, and with enthusiasm. One parish has purchased a pianola for its social entertainments. One made a highly successful canvass for *The Congregationalist*, which is unrivaled as a pastor's assistant in any parish. *Salisbury* rejoices in the re-election of one of her virtual and virtuous citizens, Hon. William Travers Jerome, who, though immersed in New York City politics, has never been contumacious.

Temperance work continues to be (what Cromwell called a certain skirmish in Ireland) "a stout fight." The fight centers around illicit selling. The coming of 150 foreigners into one *North Canaan* quarry means somehow the coming of countless beer kegs around the station, although it is a no-license town. *Sharon* ministers and other good men stormed the county commissioners with argument against a certain hostelry, and lo! they fell outside the breastworks. It is not that we are all belligerent toward toppers, but we feel towards them as that Connecticut girl expressed it to her rejected lover, when he threatened to hang himself to the nearest tree, "O no, Mr. Willd, father wouldn't like to have you hanging around here."

Christian Endeavor marches before us with varied tunes, sometimes a dirge, sometimes a quickstep. To the discouraged society we feel like commending that backwoods petition, "Bear up our sister; pour into her heart the balm of Gilead, and anoint her with the oil of Patmos." Probably none of us are on the top wave of prosperity, and as for those in the depths, we are reminded of a little girl in the Salisbury parsonage, who, on being reproved for some misdemeanor, came out with the tearful reply, "Well, anyway, I'm not as bad as Jezebel!" The decline of recent years has been arrested and we have made a small but grateful gain of two.

The Sunday school roll shows a gain of forty-five over last year. Once we had the proud distinction of making the best exhibit in the state. We are now second, Tolland being first by nine majority, and New London third. One school says of its live superintendent:

"In the way of stirring up things he is harder to beat than a Dover eggbeater. He uses printer's ink, blackboards and summer boards, speakers lay and clerical, solos, choirs and elocutionists, prizes, pictures and picnics, flower pots, bird cages and Christmas trees, but never fails to pluck the gospel seed out of every lesson and plant it in the heart of every scholar."

Now for our benevolences: this is a delicate subject; one must go softly in dealing with the money question. "What are all those white envelopes put in the plate for?" inquired the little girl.

"They are to keep the pennies from making a noise," responded the boy who knew everything. True, some people had better not let the left hand know what the right hand is giving, or the left hand might tell on them. The benevolence of our conference shows a loss of \$43 only, but the shortage would be much worse, only for the \$600 increase at Norfolk. What can be done to increase the flow? Even with all the self-denial shown by some, there remains a strange reluctance in others.

The *Salisbury* church is greatly stimulated by connection with its missionary member, Miss Susan Norton of Van, also by Dr. Shepard of Alntab, who keeps its missionary temperature up to 98.1-2°. *Norfolk* supports a missionary in Japan, and *East Canaan* has preferred stock in another in India.

As to spiritual interest, the outlook varies. All these little parishes have difficulties and losses, but all are at work. Even little *Warren* added eleven this year. Several pastors make effective use of pastoral letters. One tried Lenten services. Another trains a class of candidates for Easter Sunday. A third held several services for deepening the spiritual life. In *Kent* a refreshing revival was enjoyed in an outlying district.

Life in a Litchfield parish means the dignification of small things, and the quiet assertion of that ancient wall-builder, "I am doing a great work." Everything in life may be made contributory to Christian service, from grave to gay, from Melancthon to St. Francis of Assisi. Coleridge's lines have a wider application than his own, and by altering one word, may stand for a Christian motto:

All thoughts, all passions, all delights,
Whatever stirs this mortal frame,
All but ministers of God,
And feed his sacred flame.

J. C. G.

Stanley Memorial Chapel

A worthy memorial to a noble life by a generous and devoted wife, is the chapel erected by Mrs. Alice M. Stanley in loving memory of her husband, Frederic N. Stanley. Instead of a granite shaft in a cemetery, she has put his monument on the East Side of New Britain, the city where he lived, which he loved and in whose every movement to make life better he was always identified. The rapidly growing East Side, with thousands of people, had no church, and so the chapel will supply a great need. Once this was the center of things, for the chapel is built on the site of the residence of Dr. Smalley, New Britain's first pastor.

The building, of stone, is a beautiful piece of



REV. HERBERT C. IDE

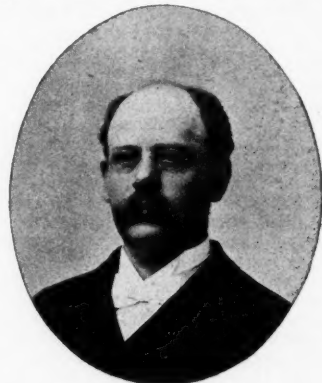
Gothic architecture, sixty-eight feet by forty-four. The auditorium seats three hundred. There are classrooms, reading-rooms, kitchen and a large social hall, for this chapel is to be emphatically the social center of the community. But beauty is not sacrificed to utility, as the finely finished wood work in the interior, the stained glass windows, and especially the memorial window, abundantly testify. Ground was broken for the building last spring, the corner stone was laid Sept. 13, and it is hoped that the dedication will take place this month. Meantime, a temporary wooden structure was erected and a Sunday school, with an average attendance of 130, gathered. A Junior C. E. Society has been formed and a Sunday evening service is held.

This stragetic point in the development of the kingdom of God in New Britain is manned by Rev. Herbert C. Ide. He is a young man of broad culture, large experience and high ideals. A graduate of Amherst and Hartford Seminary, he became Dr. J. W. Cooper's assistant at the South Church. After Dr. Cooper resigned Mr. Ide was acting pastor for a year and a half. He now spends one-half his time as assistant pastor of South Church and the other half as superintendent of the new chapel, which, however, is independent of South Church. The property is held and the business administered by the East Congregational Society, but the movement is enthusiastically supported by Dr. O. S. Davis and the South Church people. T. C. R.

The New Haven Circuit

A FRUITFUL PASTORATE

The important pastorate of Rev. Henry H. Morse over First Church, *Milford*, is terminated by his resignation after fifteen years' service. This church



REV. HENRY H. MORSE

is a twin sister of First Church, New Haven, having been organized by the same council in 1839, and having kept about the same membership from that time till now. The pastorate now closing is three times as long as any other at *Milford* within forty years. It began when the church was in a seriously disturbed condition, and the pastor's conciliatory temperament has enabled it to enjoy a period of quiet prosperity of which the last year has been one of the best. There have been 185 additions. The debt has been reduced from \$4,453 to \$2,800, and a new parsonage property worth \$8,000 has been added, besides important improvements in the plant.

A useful organization of the parish into four divisions for social, financial and other lines of work has been instituted. Every year there has been a pastor's class for religious instruction, and in 1899 there was a revival with 100 conversions. Mr. Morse has established a reputation for being a rare comforter in illness or sorrow, and a pastor whose ministrations in the home are faithful and highly valued. He is a brother beloved in the New Haven association of ministers; and though not a believer in long pastorates, he has made a good record extending far beyond average length.

REVIVAL WORK

An evangelistic campaign was recently carried through by Rev. I. W. Sneath in Grand Avenue Church, *New Haven*. It extended through the afternoons and evenings of a week, and was continued in the regular services of two succeeding weeks. The pastor did his own preaching throughout, being helped by solo singers from outside. The meetings were strongly supported by the membership and between fifty and one hundred persons expressed their purpose to live a Christian life. Seventeen were welcomed to fellowship Dec. 24.

FOREFATHERS' DAY

The New Haven Club celebrated Forefathers' Day with Plymouth Church. The fine parlors were utilized for a reception to the officers of the club before supper. The address was by Prof. Williston Walker, a member of the club, on What American Civil Institutions Owe to Our Congregational Forefathers.

The two Gullford, Ct., churches for some months have united their evening services once a month in alternate meeting houses. The plan works well and is drawing the people together. Perhaps it is the first step toward the blessing which belongs to those who make one church grow where two could not grow before. The pastors are Rev. F. E. Snow and Rev. W. D. Bigelow.

W. J. M.

Connecticut's George Junior Republic

The George Junior Republic is a growing institution. Freeville now has 140 boy citizens and the pocket-book of the interested public has been touched to the extent of \$30,000 to \$40,000 a year. The republic not only grows but it has a colony or, strictly speaking, a branch. Like many other good things it has come to Litchfield County. It is located on a farm in Litchfield given by Miss Mary Buel. The moving spirit is Rev. John Hutchins, Congregational pastor and director in main republic. The branch started operations last April with eleven boys. It now has seventeen and for lack of space is refusing applicants every week. The head worker and superintendent is Mr. King, a Yale graduate and settlement worker in New York City. He gives himself unsparingly to the work without remuneration.

So far there has been no outside appeal for aid, the Litchfield people proving staunch friends and supporting the local republic loyally.

Only one outbreak of disorder has been complained of in the country-side round. An unoccupied dwelling several miles from the republic proved too attractive to boy instinct, and with stones they shattered the windows, pane and sash. The offenders were tried and punished by the court of the republic.

The entire experiment in self-government is being watched with great interest by all students of the boy problem, especially as many wish to see how the idea will stand transplanting. T. C. R.

Bible Study

A number of Connecticut pastors are making much of the teaching function of the ministry, emphasizing in particular the English Bible. Some are using their prayer meeting for talks and discussions; others are solving the Sunday evening problem by addresses upon the English Bible from historical and literary standpoints. Rev. E. C. Gillette of *Canaan* has a three months' course on *The Evolution of the English Bible*. He gives a talk on a subject like *Wycliffe and the Beginnings of the English Bible*, and suggests as the topic for discussion, *The Bible a Book for All*. The topics vary from *The Devotional Use of the Bible to The Romance of the Spade*. In *New Britain*, Dr. O. S. Davis and Rev. H. C. Ide have been taking a historical view of the English version at their "church night" (midweek) services. At Torrington, Rev. T. C. Richards has dwelt on its literary value in Sunday night addresses on *The Bible as Literature*, *The Bible's Influence on English History*, *The Bible and English Literature*, *The Bible the Book of Life*. C.

Aggressive Work

The Connecticut General Conference, as the result of the report of a committee who had had charge of the matter for a year, created a committee on pastoral service and co-operation, thus combining the duties of the pastoral service committee, which had existed for several years, with an effort to secure more practical fellowship and co-operation. In response to letters sent to all the churches and to the scribes of local conferences more than one hundred ministers signified their willingness to give their services for "successive days" as they might be invited by their brethren. Already notifications have been sent to the secretary of the accomplishment of such plans. Three hundred and thirty-one Congregational churches ministering to every portion of the state ought to present the united front of a mighty army. J. S. I.

Anniversary of a Country Parson

Rev. Arthur Goodenough of Winchester was tendered a reception by his people Dec. 27, on the thirty-fifth anniversary of his installation there. Friends and pastors were present from neighboring parishes. Mr. Goodenough was ordained in 1865 and ministered to the churches in Roxbury and Ellsworth before coming to Winchester. He has been one of the most successful country pastors in Connecticut, his church having grown in numbers

and strength against a decreasing population. His article on *The Country Pastor* published in *The Outlook* is a classic, and a recent article on *The Country Church* was published in *The Congregationalist*. R.

A Whiff from Bridgeport

Dr. G. S. Beard, at *Park Street Church*, is making history in rapid fashion. He has changed the test for membership, the form and character of the baptismal service for children, and some other statements; has graded his Sunday school, begun classes in Christian nurture, and preached a scholarly course of evening sermons on the Bible. Mr. Fisher is at work at the *West End Church*, and the rest of us here are pegging away hard, but in familiar ways and along old lines. At the last meeting of the *Fairfield County Ministers' Association* Dr. Davis of New Britain read a delightfully helpful paper on *The Religious Life of the Minister*, and Dr. Beard told us of his recent trips, interspersing the account with his inimitable stories. T.

Hartford and Vicinity

The pastor of *Park Church*, Rev. W. W. Ranney, has been granted a year's leave of absence. The annual meeting was followed by a reception given by Mr. and Mrs. Ranney, who sail early in January for an extended tour in the Orient.

The "Messiah" was given again at Christmas-tide by the *Fourth Church* choirs under direction of the organist, Ralph Lyman Baldwin. Large audiences on two evenings testified to public appreciation. A choir concert will be given during the winter, also some secular cantata. Music of a high character is promised for Easter and Good Friday, and probably Mendelssohn's *Elijah* will be given later.

The resignation by Rev. George S. Waters of the *Glastonbury* pastorate was in accord with his determination when going there not to remain more than ten years. During this time marked progress has been evident in all departments of church activity. The membership has greatly increased and the Sunday school has enlarged its efficiency to a marked degree. Mr. Waters leaves *Glastonbury* for his new field in *Woodstock* with the best wishes of a host of friends. Rev. L. M. Strayer, formerly pastor at *Hartford, Vt.*, succeeds Mr. Waters, and has begun work. T.

Church and Ministerial Record

Calls

BURROUGHS, CHAS. H., Columbus, N. Y., to Gaines. CURTIS, GILBERT A., Mittleague, Mass., to First Ch., Chester. Accepts.
DAZEY, JONA. C., Goltry, Okl., to become general missionary of the C. S. S. & P. S. in Texas.
DE BOIS, CHAS. M., Oil Center, Cal., to Field's Landing. Accepts.
FISHER, STANLEY R., formerly of Yale Sem., to Ramona, Cal. Accepts.
FITCH, CHAS. N., Laingsburg, Mich., to Second Ch., Cornwall, Ct.
GARDNER, FRANCIS W., Curtis, Neb., to Verdon. Accepts.
GREGG, THOS. J. (Meth.), W. Liberty, O., declines call to Melrose Highlands, Mass.
KIRKWOOD, WM. A., Chester, Ct., to associate pastorate, Broadway Tabernacle, New York, N. Y. Accepts.
NEWTON, HARRY J., Bangor Sem., '06, to Dexter, Me. Declines.
PACKARD, HARRISON L., Andover Sem., to Kingston, Mass. Accepts.
PORTER, EDW. C., Watertown, Mass., declines call to Saratoga, N. Y.
SCOWTON, M. F. (U. B.), to Little River, Kan.
STEMEN, JOHN A., Viroqua, Wis., to Presb. Ch., Stevens Point. Accepts.
SVENSON, O., Attleboro, Mass., to Swedish Ch., Manchester, Ct. Accepts.
TUTHILL, WM. B., to continue at First Ch., E. Hartford, Ct., with an increased salary. Accepts.
TAYLOR, LAWRENCE, Sycamore, Kan., to Udall. Accepts.
WATERS, GEO. F., recently of Glastonbury, Ct., to Woodstock. Accepts.
WRIGHT, EUGENE F., Lexington, Ill., to Ogalalla, Neb.

Resignations

BAILEY, GEO. H., requested to withdraw resignation at Ferrisburg, Vt.
DICKINSON, Mrs. M. J., Linwood, Neb., to take effect Feb. 4.
JESSEE, CHAS. C., Constantine, Mich.
HANFORD, SAM'L L., Weeping Water, Neb., after eight years' service.
HERMAN, JOHN E., Milford, N. H., to take effect on or before April 30, after six years' service. Will practice law.

SPANSWICK, THOS. W., North Branch, Minn.
STEMEN, JOHN A., Viroqua, Wis., after nearly eight years' service.
TAYLOR, LAWRENCE, Sycamore, Kan.
TURNER, LEONARD A., Wellston, Okl.
WESTON, BARTLETT H., Second Ch., W. Newbury, Mass., to take effect July 1.

Dismissals

OLESON, WM. B., Warren, Mass., Jan. 1.

Holiday Gifts

BALLANTINE, JOHN W., and wife, Second Ch., Huntington, Mass., table silver and a couch for the home.
DE BOIS, CHAS. M., Oil Center, Cal., \$21, and other gifts.
DUMM, B. ALFRED, Stoneham, Mass., gold watch.
HACK, ROLLIN T., sum of money.
HAECKER, M. CLAUDE, Union Center, Okl., two wagon loads of hay and produce.
KILBOURN, JAS. K., and wife, Barnet, Vt., \$100.
LATHROP, WM. G., Shelton, Ct., oak dining table, oak chairs upholstered with leather, rocking and study chairs, table linen, knives and forks.
MEDLAR, WM. H., York, Neb., china and a large vase.
PARTINGTON, INA, N. Conway, N. H., \$100.
PETERS, RICHARD, Baldwinville, Mass., \$85.
SLADE, WM. F., just closing work at Braddock, Pa., gold watch; to Mrs. Slade, silver toilet articles.
WASHBURN, CHAS. H., Trinity Ch., Neponset, Mass., sum of money; to C. K. Kimball, for 35 years a deacon, a picture.
WOODROW, SAM'L H., Hope Ch., Springfield, Mass., \$225.

Stated Supplies

ALGER, FRANK G., Newburyport, Mass., at Sutton, for three months.
EDWARDS, JONATHAN, Pendleton, Ore., at Wash-tucna, Wn.
PARKER, LAWRENCE J., Guthrie, Okl., at Seward, on alternate Sundays.

Personals

ARTHUR, CHAS. W., Burr's Mills, N. Y., has been confirmed in the Episcopal Church, and is a candidate for the ministry in that denomination.
BRARDSLEY, FRANK G., Harlan, Io., has received an increase of \$300 in salary.
CARRUTHERS, JOHN B., and wife, Deerfield, Mass., were tendered a reception, Dec. 22, on the twenty-fifth anniversary of their marriage.
CHILD, FRANK S., Fairfield, Ct., will spend the remainder of the winter in Europe.
COMFORT, JAS. W., Jeffersonville, Ind., has been confirmed in the Episcopal Church, and has applied for orders in that denomination.
FELT, JESSE B., Pulaski, N. Y., has been given an increase of \$100 in salary.
GAM, JEE, interpreter of the court of Oakland and pastor of the Chinese Ch., San Francisco, has cut off his cue and adopted citizen's dress. He has desired to make the change for a long time but feared to lessen his influence among his own countrymen.
IVES, JOEL S., Meriden Ct., was surprised on a recent birthday with a life-size portrait of himself, painted in oil by Angelo Metella, who received a medal in Rome for an earlier piece of work. The portrait was the gift of the Italian ministers in Connecticut.
MARSH, ROB'T L., Burlington, Io., has been granted three months' leave of absence, the church declining to consider his resignation.
WARNER, WILMOND A., Barton, Vt., has been granted three months' leave of absence to travel in Europe and the East, and has been given \$400 to help pay expenses on the journey.
WOOLLEY, JOHN J., Park Place Ch., Pawtucket, R. I., yielded his pulpit on a recent Sunday to his daughter, Pres. Mary E. Woolley of Mt. Holyoke College, who gave an acceptable sermon to the large audience gathered to greet her.

Bequests and Other Gifts

BENTON HARBOR, MICH., Rev. W. J. Cady. From Mr. A. R. Nowlen, a charter member and ever since deacon and trustee, \$3,000 toward new pipe organ.
HOMER, N. Y., Rev. W. F. Kettle. 100 shares of mining stock valued at \$1,000 to endow Music Fund for church.
MANCHESTER, N. H., First, Rev. Thomas Chalmers. By will of Mrs. Angeline B. Cilley, \$1,000 income to be used for communion service supplies and the worthy poor. Eventually, Elliot Hospital will receive \$5,000 for a free bed.
NEW IPSWICH, N. H.—By will of the late Hannah A. Spalding of this place the Congregational churches of Temple, Wilton and New Ipswich, and the Baptist churches of the two latter places, after the payment of certain bequests, are made equal residuary legatees.
SCRIBNER, NEB., Rev. M. B. Harrison. From Mrs. Anna Blessing, deceased, \$100 set aside as permanent fund, interest only to be used.

Material Gain

BATH, ME., Central, Rev. G. C. DeMott. New kitchen, roomy and well equipped. Pastor received generous Christmas gift. Sunday school

unites with missionary society to support orphan child in American Board School.

BERLIN, N. H., *First*, Dr. R. C. Flagg, retiring pastor. \$2,000 Estey pipe organ installed.

BLAIR, N. H., Rev. A. G. Axtell. New church manual issued, containing brief history of church, and full roster of congregation and Sunday school.

CHELSEA, VT., Rev. G. E. Lake. Endeavor Society installed and dedicated new piano during Christmas holidays. Church and society will share in its inspiration.

GUY'S MILLS, PA., Rev. W. B. Marsh. \$150 raised to cancel old debts on furnace, church organ and hymn-books.

MEREDITH, N. H., Rev. G. I. Bard. Ladies' Aid repaired parsonage to extent of \$200 and aided pastor in expense of son's illness for several months in Boston hospital. Church received individual cups, gift of one of its women.

MIDDLEFIELD, CT., Rev. John Allender. Interior repairs amounting to \$600 on house of worship include decorating, painting, new cushions and carpet. \$200 spent in repairing parsonage.

NORTHBRIDGE CENTER, MASS., Rev. J. H. Childs. Furnace put into parsonage and \$500 piano into vestry.

NORTHFIELD, VT., Rev. J. B. Sargent. Parsonage fund started.

UNION, IO., Rev. E. R. McCorkle. New parsonage ready for occupancy.

WARREN, MASS., Rev. W. B. Oleson, retiring pastor. Parsonage repaired.

WEST NEWBURY, MASS., *Second*, Rev. B. H. Weston. Extensive repairs on vestry and parsonage at cost of several hundred dollars. Also, Christmas gift of \$42 to pastor and wife.

Waymarks

AMHERST, MASS., Rev. W. E. Strong. Twenty added to membership, making it 424; repairs and improvements include stained glass windows, new system of lighting both chapel and church, renovation of supper-room by Men's Club and refitting of church parlors by women. Seats assigned by trustees to about 50 students of Agricultural College; Endeavor Society reorganized on simpler basis; pastor's salary increased \$200.

ASHTABULA, O., *Second*, Rev. W. H. Woodring. Sixty-three additions, 56 on confession; \$2,890 paid on church building debt; pastor's salary increased \$300.

BERLIN, MASS., Rev. C. O. Parker. Pastor's salary increased \$100; committee appointed to secure funds for parsonage.

CHELSEA, MASS., *Central*, Dr. J. A. Higgins. Sixty-seven accessions, 56 on confession. It is said that the 1905 Year-Book reports only six Massachusetts churches outside of Worcester having more additions than this. Nearly 100 new scholars enrolled in Sunday school, making membership over 900; Men's Club recently organized numbers over 70.

DENVER, CO., *Third*, Rev. W. H. Hopkins. Admission to annual supper by card of invitation to which had been attached acceptance blank, to be signed and promptly returned.

LAKOTA, N. D., Rev. P. J. Henness, has had its best year yet. In fourteen months membership increased threefold; thriving Sunday school organized and sustained; new church building, to cost nearly \$5,000 and said to be third best among Congregational churches in state, nearing completion.

SPOKANE, WN., *Westminster*, Dr. G. R. Wallace. Ninety-one accessions, making membership 615; income, \$10,105; large chorus choir added to quartet. In six years of present pastorate membership has doubled and congregations more than quadrupled.

ST. PETERSBURG, FLA., Rev. J. P. Hoyt. Reception of 36 members in 1905 makes this the second largest Congregational church in state. Fine plant and best site in city for new house of worship contemplated. In five years membership has grown from 35 to 150.

WEST SOMERVILLE, MASS., Dr. E. E. Braithwaite. Income for current expenses \$1,000 in advance of previous year, and \$1,500 in advance of 1903. Benevolent offerings double those of 1904, and treble those of 1903.

YORK, N. H., Rev. W. H. Medlar. Annual meeting unusually interesting. An Administration Banquet, with several addresses, represented all the pastorates in its history. Forty-one additions bring membership to 340; receipts for year,

\$5,000; benevolences, \$1,450; new \$2,200 pipe organ installed.

Union or Fellowship Movements

JULESBURG, CO., Rev. E. F. Wright, extends hospitality to a sister church which has lost its house of worship.

MAGNOLIA, IO., Rev. F. W. Luxford. Methodist and Congregational churches had union Christmas tree.

PAWTUCKET, R. I.—Churches have decided to adopt the Providence plan of federation.

RUTLAND, VT.—The Bennington and Rutland Associations held a joint meeting here Dec. 12.

That we have good thoughts is no thanks to us; that we answer them not, it is both our sin and our judgment.—Joseph Hall.

Meetings and Events to Come

EVANGELICAL ALLIANCE, Park Street Church, Jan. 15, 10:30 A. M. Subject, King Leopold and the Congo Independent State; speakers: Messrs. G. Stanley Hall, T. S. Barbour, C. F. Dole, H. S. Johnson.

WOMAN'S BOARD OF MISSIONS PRAYER MEETING, Pilgrim Hall, 11 A. M., every Friday.

SATURDAY BIBLE CLASS, Park Street Church, every Saturday, 2:30 P. M. Dr. W. T. McElveen, leader.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

LANE—In Ware, Mass., Dec. 27, 1905, Miranda Hamilton, widow of the late Otis Lane, aged 94 yrs., 6 mos.

MINASIAN—In Brooklyn, N. Y., Dec. 24, 1905, S. M. Minasian, aged 81 yrs. He was greatly interested in the American Board of Foreign Missions. Dr. Lyman Abbott officiated at his funeral, in connection with Rev. T. O. McClelland, pastor of the Memorial Presbyterian Church of Brooklyn.

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One-Hundred-and-Third Semi-Annual Statement, January, 1905.

SUMMARY OF ASSETS.	
Cash in Banks and Trust Companies....	\$1,042,889.43
Real Estate.....	1,593,892.08
United States Bonds.....	1,980,000.00
State and City Bonds.....	3,156,980.00
Railroad Bonds.....	2,184,580.00
Miscellaneous Bonds.....	285,840.00
Railroad Stocks.....	7,198,750.00
Gas Stocks.....	455,800.00
Bank and Trust Co. Stocks.....	358,560.00
Bonds and Mortgages, being 1st lien on Real Estate.....	81,700.00
Premiums uncollected and in hands of Agents.....	1,097,079.54
Interest accrued on Bonds and Mortgages.....	1,708.50
	\$19,417,329.53
LIABILITIES.	
Cash Capital.....	\$3,000,000.00
Reserve Premium Fund.....	7,210,544.00
Unpaid Losses.....	976,171.49
Unpaid Re-insurance, and other claims.....	779,270.81
Reserve for Taxes.....	75,000.00
Net Surplus.....	7,376,331.23
	\$19,417,329.53
Surplus as regards Policy-holders.....	\$10,376,331.23
ELBRIDGE G. SNOW, President.	
EMANUEL H. A. CORREA, Vice-President.	
FREDERIC C. BUSWELL, Vice-Prest.	
AREUNAH M. BURTIS, Secretary.	
WILLIAM H. CHENEY, Secretary.	
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Parlor Set, three pieces, carved frames, seats deeply upholstered with hair and covered in silk damask, at \$5.00 per yard.....**\$75.00**

Patent Rocker, heavily upholstered, covered in embossed velour.....**\$23.00**

Mahogany Divan, carved frame seat, back and arms, finely upholstered in the best curled hair.....**\$39.00**

Mahogany Arm Rocker, low seat, upholstered in green velour, broad arms.....**\$12.00**

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Two Evangelistic Campaigns, Boston

Fred B. Smith of the International Y. M. C. A. Committee has just held three noonday services in Park Street Church under the auspices of the local Y. M. C. A. and attended by several hundred young men daily, representing the class which it is most desirable to reach. On Thursday noon, last week, advantage was taken of his presence in the city to convene seventy ministers for a luncheon at the Y. M. C. A. building, while on Saturday night, at the same place, about one hundred substantial laymen representing forty-five churches of the city took supper together. On both these occasions Mr. Smith pleaded for closer co-operation between the local churches and the association. His friendly, suggestive words will bear fruit in many ways.

Sunday afternoon, at Tremont Temple, he spoke to a gathering of men only that filled the floor of the house and extended into the galleries. His address on *A Strong Man* was as earnest, genuine, sensible and effective an evangelistic plea as has been heard in Boston for many a day, and at its close, in response to his invitation tenderly and tactfully given, perhaps half a hundred men rose, signifying their desire to enter the Christian life. If Mr. Smith could remain longer the city would, we think, be moved by him in some such way as Washington and other cities have been, but even his brief stay has left blessings.

The union evangelistic movements in three sections of the city which began last Thursday have thus far fulfilled the hopes cherished for them. In South Boston, where the evangelical forces are most solidified, the attendance the first night was large; on Friday night it packed the house, and on Sunday night an overflow meeting had to be started. Sixty persons signed the cards circulated and perhaps two-thirds of those came forward at the end of the service to signify the sincerity and depth of their purpose. At East Boston, last Sunday evening, the large auditorium of Maverick Church was practically full. A union chorus of 150 persons added to the effectiveness of the services, and the evangelists and singers here, as well as in South Boston and at the South End, have approved themselves to those who listened. Though they were assigned for service here by the National Presbyterian Evangelistic Committee, the group of six or eight represent at least three or four different denominations. However, sectarian barriers are entirely melted in the warmth of this movement. It will continue until the middle of next week, and thence the evangelists go to Syracuse, N. Y.

Progress at Lancaster, Mass.

In 1901, membership was decreasing and finances were so depleted that it was feared the church would have to close its doors. In the fall of that year Rev. D. B. Scott became acting pastor, and was installed the following June. Under his leadership forty-one new members have been admitted, the church has built a modern and convenient parsonage, and is now about completing extensive alterations and repairs upon the chapel and parlors and the painting and redecoration of the auditorium. For this purpose the society had raised \$5,000, quite a part of which was contributed by former residents. The building was reopened Jan. 6. The church has recently received from the estate of the late George E. P. Dodge of Chicago \$15,000, which has been invested as a fund for the support of the church, a memorial tablet to the giver being placed in the renovated chapel. The church became incorporated last July. F.



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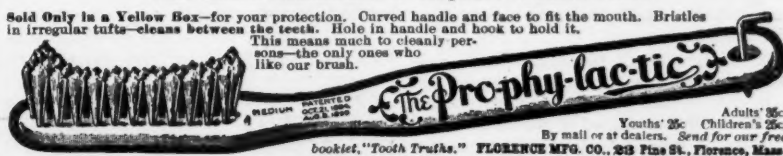
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In and Around Boston

Ministers Discuss Polity and Theology

A large subject confronted the ministers in Pilgrim Hall last Monday morning. That it was of interest to many was made evident by the attendance, which well filled the room. The twofold theme was, The Most Recent Constructive Position of Congregationalists in Polity and Theological Thinking, and the first part of it was treated by Mr. G. P. Morris of *The Congregationalist* in an address so condensed that to be adequately reported it should be given in full. He outlined important problems presented by the financial condition of our benevolent societies, the inadequate supply of ministers coming out of Congregational homes and theological schools, the relation of Congregational authors to their denominational publishing house, the dearth of the literature needed for the cultivation of denominational growth, the lack of higher forms of periodical Congregational literature formerly published which have died for want of support, and showed the folly of supposing we can fill as a denomination a large place in the kingdom if we continue to maintain our historic individualism and independence. He urged on young ministers the importance of cultivating the ambition to exercise constructive ecclesiastical statesmanship, and pleaded for greater emphasis in state conferences on denominational problems and on constructive statements of theology.

Rev. C. F. Carter of Lexington made a compact and suggestive address on the second part of the topic. Constructive theology, he pointed out, is a fresh translation of the essential experiences of religion that mean most in our life of today. We may be encouraged by the frank recognition that this is a period of transition, and that men like President King, Drs. Munger, Gordon and Gladden are doing helpful service in bringing deliverance from bondage, not only to theological statements outgrown, but to figures and forms of speech which we continue to use while we are not thinking in those forms today. We are not now approaching the Bible so much with any theory of its origin as with a conception of it as a record of spiritual experience around which our own experience gathers to make it a vital body. We are thinking of God not as minus man but as including man. We are becoming acquainted with Christ anew as a person because through the creative work of his spirit through past generations we have developed a life better fitted to apprehend him and to hold fellowship with him.

The discussion was closed with a brief address by Rev. A. E. Dunning, who showed that the trend of Congregationalism in polity pointed to more thorough organization for working together in matters of common concernment, which is likely to commit some powers of legislation to the state and other representative bodies of the churches and to supplement occasional councils by permanent ones, or by commissioners such as those representing the churches of Greater Boston, and

those representing the churches of Maine, Michigan, Nebraska and some other states.

If time had allowed discussion it was evident that many would have taken advantage of it, though the general sentiment expressed in conversation was of cordial approval of the positions taken by the speakers.

Risibles

PERFECTLY CORRECT

Former Secretary of State Tenney, of New Hampshire, was witty and fond of a joke. One evening he attended a reception given by a lady somewhat noted for slips of the tongue. While in conversation with his hostess a young lady who was present and whom both knew and admired became the subject of discussion.

Becoming enthusiastic in praise of her friend, the lady exclaimed, "Why, Mr. Tenney, she is a perfect paragram."

"You mean 'parallelogram,' madam," said the gentleman.

Drawing herself up haughtily, she replied, "I said 'parallelogram,' Mr. Tenney."—*Selected.*

HIS NERVE NEVER FAILED

At the sidewalk of one of the ferry-houses in New York stood a police vehicle, backed against the curb awaiting its load. Walking leisurely in the center of the pushing, racing mob from a landing ferry-boat was a tramp, all rags but placid of manner. At his side walked a bluecoat, who led him to the waiting patrol wagon. As the tramp was about to enter he bethought himself and standing on the wagon steps he leaned far out to one side, and to the driver he called in the drawling voice of a bored boulevardier, "Home, James!"

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A Holiday Week for Sailors

The Boston Seaman's Friend Society has just given the sailors a memorable holiday week at the Sailors' Rest and Chapel, 287 Hanover Street. The rooms were trimmed with forty Christmas trees brought free from Maine by the Eastern Steamship Company. On the platform stood a lighthouse ten feet high, winking red flashes every six seconds, and back of this a marine view covering the wall. Overhead was a conspicuous Christmas motto, and under it the word WELCOME flashed at brief intervals in large red letters. Indeed, a Christmas welcome was written large upon the cheery faces of all the working force and their volunteer helpers.

On Christmas eve, after Miss Frink's afternoon Bible Class, at which seventy-three sailors were present, the chapel was filled with men who enjoyed the rare treat of a first-class Christmas concert in which the voices of young children especially delighted them. On Christmas afternoon about 270 seamen came to the Rest, and were entertained with music, recitations and refreshments by Mrs. Ela and the Woman's Seaman's Friend Society. An interesting feature was the presentation of a beautiful gold watch chain to Mr. F. P. Greenwood, whose rarely efficient management of the Bethel work has been fully appreciated by all its friends.

On Thursday evening the chapel was thronged by nearly five hundred men, many from the navy, who enjoyed a noble Christmas festival prepared by the First Church, Cambridge. Mr. C. F. Stratton presided. Each sailor received a comfort bag, muffler, pair of wristers, or some Christmas token. The only drawback was the absence of Dr. McKenzie, president of the society. He was called to New York to attend the burial of his only sister, Mrs. Deland. The entire gathering joined in a resolution expressing heartfelt sympathy.

C. P. O.

Rededication at Saxonville, Mass.

Interesting and largely attended services were held Dec. 31 at Saxonville, when the newly renovated church building, with its addition, was rededicated by Edwards Congregational parish. At the morning service Rev. G. A. Brock, a former pastor, delivered the dedicatory address from the text, "And the glory of this latter house shall be greater than of the former." At the evening service, Dr. Eastman of Framingham, who has seen Saxonville pastors come and go for thirty-five years, gave a reminiscent address. The church is more prosperous than ever before, and though the building committee, the members and large private donations have made the work possible, yet it is chiefly owing to the initiative and energy of the young pastor, Hugh P. Hughes, that the parish has now a church equipment second to none of its size. Since his coming two years ago the edifice has been painted outside, an addition built to contain the organ and waiting-rooms, walls and ceilings decorated, floors carpeted; a three-manual Cole organ has replaced the old instrument, and electricity has been installed. Edwards Chapel, used for social purposes and minor meetings, has been refitted with new carpets, opera chairs and electricity. At

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the body, don't dose it with medicine. Scott's Emulsion is the best nourishment in existence. It is more than a food; you may doubt it, but it digests perfectly easy and at the same time gets the digestive functions in a condition so that ordinary food can be easily digested. Try it if you are run down and your food doesn't nourish you.

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the parsonage steam heat has been put in and the exterior painted. Mr. Hughes is a nephew of Hugh Price Hughes, was born in Wales, is a graduate of Mendibridge College and Theological School, and Chicago Seminary; has held pastorates in New York and Michigan and is a scholarly and interesting speaker.

P.

From Kennebunk, Me., to Somersworth, N. H.

The pastorate which Rev. A. C. Fulton has just closed at Kennebunk, Me., is a fine example of quiet, persevering work under difficult conditions. Coming there from Hartford Seminary in 1900, Mr. Fulton speedily won the hearts of his people, and their loyalty has been unbroken. But the work has been rendered peculiarly difficult by a recent change in industrial conditions, which led a number of families to move out of town. The difficulties have been courageously met, and all departments of the church life have gained in spite of them. The young people's society has reorganized with fresh enthusiasm, and a chorus choir recently formed enlists the active co-operation of a number who have hitherto felt practically no interest in the church. An outward sign of the progressive spirit is a \$1,000 addition to the vestry, which will provide modern accommodations for the Sunday school. Mr. Fulton's departure is deeply regretted by his numerous friends outside as well as within the church, and by the larger circle in county and state to whom he had endeared himself. His new field is at Somersworth, N. H.

- C. M. G.

A Decade in Jamestown, N. Y.

Rev. Albert L. Smalley, D. D., closed a pastorate of ten years with the First Church in Jamestown, Dec. 31. He has been an invalid since early last February, but has hoped that in the near future he would be able to resume active pastoral duties. Failing to make as rapid recovery as he had hoped, he became convinced that he needed a longer rest and to be entirely free from the care of a church, and therefore insisted that his resignation, presented several months before, be accepted. This the church reluctantly did, continuing a part of his salary two months longer.

Dr. Smalley came to Jamestown in the maturity of his powers and with wide experience, having entered the ministry at an early age, and served several important churches in Buffalo, N. Y., Ottumwa, Io., and Englewood, Ill. He has devoted himself conscientiously to the work of his calling, and has had a long and harmonious pastorate. Dr. Smalley excels as a preacher. He has a dignified presence, a strong and pleasant voice, fine command of language and the happy faculty of presenting the salient and essential points of his subject clearly and forcibly. He speaks without notes and is free from sensationalism. He has traveled extensively in Europe and in our own country, and has won an enviable reputation as a popular lecturer.

He has not neglected pastoral work, and his visits to the sick and afflicted have brought cheer and comfort to many homes. The church received 190 members during his pastorate. He has been an active and useful member of his local association, and the efficient service he has rendered neighboring churches will be gratefully remembered.

In social and civic reforms his voice has often been heard giving no uncertain sound in behalf of temperance and civic righteousness.

E. C. H.

Forefathers' Day in Local Churches

BELLEVUE, O., Rev. C. R. Raymond, pastor. Men's Club celebrated Forefathers' Day, Dec. 18, with Rev. E. B. Allen of Toledo as principal speaker. His address on Our Pilgrim Fathers and Mothers was captivating in its historical clearness and vivid adaptation to present-day affairs.

FOND DU LAC, WIS., Rev. J. H. Chandler. Banquet held by men of the church; menu included Puritan pottage, Plymouth Rock chicken (fried), Cape Cod cranberries, Endicott salad, Boston brown bread, New England pudding; served with toasts to The Men of the Mayflower, Other People from Holland, Pilgrim Principles, Priscilla.

MUSKOGEE, I. T., Rev. W. F. Bickford. First observance of the day in the far Southwest. Addresses by Ezra Brainerd, Jr., on Our Pilgrim Fathers; Rev. J. H. Parker on The Pilgrim's Part in American Politics; Hon. Bert Greer on Effect of American Colonization upon the World.

NAUGATUCK, CT., Rev. Sherrod Soule. Address by Dr. O. S. Davis of New Britain on John Robinson—The Pilgrim Pastor.

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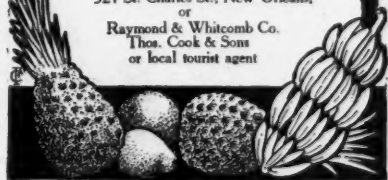
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Greater New York

The Minister's Pastoral Calls

The Manhattan and Bronx Brotherhood discussed this interesting subject at its last meeting, for in the metropolis it has become a difficult problem. Rev. J. C. Whiting of the new Claremont Park Church outlined thoroughgoing methods for a new and small church, and concluded by admitting that every pastor must call after his own fashion and that there is no common model as homiletic books and professors formerly taught. Dr. Jefferson said he could go almost from the Battery to Mt. Vernon and pass few streets where some member of his congregation did not live. The burden of every speaker was the same. The men are at work in the day. The women who are not wage-earners are calling or shopping. The children are hard at lessons or out at play. There are but seven evenings in a week and multitudinous meetings claim them. Let the minister be called for only when he is really needed.

The difficulties of visiting in apartments, hotels and tenements seem to increase. There are the ever-present and irrepressible neighbors who remain to see what will happen, the dark hallways, the climbing of five flights of stairs to find no one in, the constant unreported removals, the extravagant waste of a pastor's time by seemingly irremovable causes, and a long list of other obstacles. How shall a spiritual atmosphere be brought in, and when shall prayer be offered in families that have a dwelling place but not a home, and where they are seldom together at a given time? Shall one drop in to breakfast informally, as does Dr. Kittredge, or keep a note book of detailed family histories, as did John Hall, the great pastor of his generation? Must a pastor lodge with his own family, and take meals with those of others? The brotherhood had enough suggestions to distribute to an entire seminary.

Progress Under Dr. Stimson

Manhattan Church goes steadily forward under the ceaseless energy of its pastor and the impetus of a thoroughly organized membership. Dr. Stimson has a positive genius for raising money, and numerous churches in

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"After three days' use of Postum I could find no difference so far as taste and flavor went, between it and the old kind of coffee. After 2 weeks' use I preferred it to coffee.

"After 3 weeks I lost my nervousness, the insomnia which had troubled me was entirely relieved, and I began to enjoy the best and finest of sleep every night—and that condition still continues.

"After 2 months' use I got rid of my dyspepsia and piles, and they have not returned to plague me.

"Neither I nor any of my family would today think for a moment of going back to the old kind of coffee. When we entertain we give coffee to our guests, but we drink Postum ourselves, not only for its nutritive properties, but because it has become a truly delicious beverage to us.

"I feel that common gratitude requires this testimony from me."

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N. B.—Agreeable to promise we state that the hand shown in the magazines belongs to Mr. and Mrs. C. W. Post.

other states owe their existence largely to his wisdom and persistence. When Manhattan purchased its present plot at the corner of Broadway and Seventy-Sixth Street for \$80,000, it paid \$10,000 in cash and left the rest on mortgage. A \$70,000 debt would have appalled most men, but Dr. Stimson went ahead with a small body of enthusiastic supporters, built a church in a neighborhood where folks said it could not exist, and raised its entire cost \$140,000 before its formal opening and dedication. Every year the church has met heavy interest charges, besides large expenses for its work in church and parish house and the support of two missionaries in Africa. The membership has steadily grown toward the 400 mark, and recently several heads of families, as a result of conversations, some of which occurred two years ago, have been impelled to make public profession of faith and unite with the church.

Dr. Stimson has now set out to reduce the mortgage debt of \$70,000. The ground itself has become worth four times as much, due to the opening of the subway and the rapid disposition of several large blocks of property in the neighborhood. Some men who know more of real estate than of the spiritual kingdom, decline to give to the Doctor, on the assumption that the church is bound to move from such valuable frontage to a side street or up-town, and with its profits secure as fine a church without debt, and some endowment also. But Manhattan Church will stay where it is, and Dr. Stimson's reply has been the securing of \$10,000 in three weeks.

A Fifty-Thousand-Dollar Endowment

South Church, Brooklyn, with its beloved pastor, Dr. A. J. Lyman, rejoices in the completion of an endowment fund of \$50,000 to provide pastoral assistance. Four years ago, on the fiftieth anniversary of the church, \$30,000 were raised and the balance has been secured in the last six months. An informal reunion was held to celebrate this financial victory, and the members, both present and past, turned out in great force, some coming great distances, as the occasion was also the thirty-second anniversary of Dr. Lyman's pastorate. A graceful salutation was spoken to him on behalf of the society by Eugene Bissell, senior member of the board of trustees, who stated that aside from expenses and charities, \$120,000 have been added to the permanent equipment of the church. Dr. Lyman dwelt upon the unity and harmony which had prevailed, as being the secret of the church's prosperity. Rev. Boyd Edwards, assistant pastor, who with others made an informal speech, is winning golden opinions from all classes.

Eight Hundred Thousand Dollars for Brooklyn's Y. M. C. A.

After four years of steady effort, this large fund has been secured and will be employed to cancel mortgage indebtedness, and construct buildings for three great branches, as well as to improve the Central branch building. Mr. John D. Rockefeller gave \$200,000 of the amount, and others outside of Brooklyn gave an additional \$70,000. The Eastern District building, not far from the new Williamsburg Bridge, will cost \$275,000 and the Bedford Branch on Bedford Avenue and Monroe Street, will have a \$350,000 edifice. Each will contain five stories and basement, and will be among the finest equipped buildings in the country. The Greenpoint building, much nearer Long Island City, and surrounded by great factory interests, will be adapted to the large army of male employees, and will cost nearly \$150,000. A new era has opened for the Brooklyn association, and these gifts place it in the forefront with the leading cities of the nation. Mr. Frank S. Jones, a member of Dr. Cadman's church, gave \$35,000. Miss Helen Gould, after having built the Naval Branch three years ago at a cost of nearly half a million, gave an additional \$25,000 to the special fund.

SYDNEY.

WHAT SULPHUR DOES

For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years, research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate coated pellets and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health: sulphur acts directly on the liver, and excretory organs and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins while experimenting with sulphur remedies soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep-seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles and especially in all forms of skin disease as this remedy."

At any rate people who are tired of pills, cathartics and so-called blood "purifiers," will find in Stuart's Calcium Wafers a far safer, more palatable and effective preparation.

The Calendar to Bring Good Cheer

and Guarantee a Happy Year

By DELIA LYMAN PORTER

Full of inspiration, cheer and hope for every week, with blanks for recording engagements and also the Happy Happenings of each day. Balance of the second large edition received a few days before Christmas and offered to close out for 50 cts. postpaid.

Only a few hundred left.

The Pilgrim Press

14 Beacon St., Boston

The Perfect Boy

(Y. P. S. C. E. Prayer Meeting)

BY REV. H. A. BRIDGMAN

Topic, Jan. 21-27. Christ's Life. Lessons from His Boyhood. Luke 2: 40-52.

He was a real boy even if he was perfect, neither goody goody, nor "peculiar" in the sense of being odd, secretive, distant. He was just as fond, we may reverently believe, of fun and sport and physical exercise as the average boy of any century, and when we call him perfect we mean this: That wherever he was, whatever he did, at home, on the street, in the synagogue, in the midst of social assemblages, he did what was absolutely right. That it cost him effort so to do we cannot doubt. If we could have looked down into the crystal depths of his soul, we should have known that in all his inner motives, judgments, aspirations, he was blameless and yet not without struggle against contrary impulses.

What made him perfect? Ah! here is a mystery into which we cannot fully penetrate, but several great forces were at work upon him from infancy which had their part in the ripening beauty and increasing strength of later years. For Luke twice emphasizes the fact that he "grew." It was normal growth. He was as perfect as he could be at three years of age, but he was still more perfect at five, ten, fifteen, and the added perfection was the outcome of living in certain relationships. The first and greatest was his own family. It was a large household, and Jesus was the oldest child, and the oldest child in rightly ordered homes is always called upon to give up much for the others and to maintain a certain watch over them. As Jesus played with James, Josiah, Judas and Simon and with his sisters, as he obeyed and loved Joseph and Mary, he fulfilled in the letter and the spirit every obligation that goes with sonship and brotherhood. There is no better sphere for the development of character than a home. The perfectness of the boy Jesus and the young man Jesus was due in no small measure to the way in which he endured the discipline and entered into the joy and mutual services of the family relationship and his own holiness reacted on his kindred, and has set his

family apart as the one "Holy Family" of history.

Regular employment had its part in the boy's life. I like the pictures which represent Jesus helping his father in the carpenter shop. To learn the business of carpentering calls for an early handling of tools and for patient application. He was helpful also to his mother, and did his full share of the domestic work. It is no kindness to exempt children from a certain amount of regular toil. They should be held responsible for the performance of certain definite tasks each day. That is the way in which they learn to do their part in God's great working world, the way in which their hands are toughened, their brains developed, their hearts kept pure.

And all the time the grace of God was upon him. We may not fully know what this expression means in the case of Jesus, but it was not all so remote from the normal life of the normal boy that we cannot understand and seek to obtain it for our own children. Around their lives too flows the boundless grace of God. The American Revision makes a decided change in the familiar verse, "Suffer little children to come unto me." Instead of saying, "For of such is the kingdom of heaven," it says, "To such belongeth the kingdom of God." That suggests the inalienable right of little ones in the kingdom of Christ. It is theirs as a part of their birthright. To Jesus, and possibly partially at least to Mary, came early this consciousness of divine life over and above and within his own, and his response was prompt and complete. He went to the synagogue and to the temple because they served his best life. He pored over the ancient Scriptures because they disclosed to him his Father's dealing with his other children during long generations past. He made certain inquiries of the doctors because he was eager to learn how he might best accomplish his Father's business. He sought the quiet spots on the hillside where he might commune alone with his Father. So in every way the boy Jesus proved himself worthy of the grace of God that was upon him from babyhood and eager to let that grace flow through him to the world he came to redeem.

Should we hesitate to claim our children for God from the first, to expect them to go gladly to his house, to pray simple every day to him, to read his Word, to do his works? We do our children grave wrong when we care much for their outward development and material advantages and do little for the nurturing of their little souls on which the fresh touch of God is still so evident.

Christian News from Everywhere

Miss Helen Gould has given \$7,000 to complete a fund of \$10,000, which Miss Susie Sorabji, a Christianized Parsee, has been trying to raise in this country for a school for Parsee women in Poona, India.

Notwithstanding the Southern Presbyterian Church, according to the *Presbyterian Standard*, "is firmly planted on the solid rock of moderate Calvinism, and safely anchored to the spiritual pillar of Christ's kingdom, and well grounded in the wisdom of separate ecclesiastical relations for the Negroes," she also is coming to see that there is no justification for separation from the Northern Presbyterian Church. "Bound together, as the North and South are today by steam and electricity and commercial enterprise, . . . the lines of sectional difference are destined to fade out some day, and the Chinese wall of religious isolation will crumble into dust," says the *Standard*. If the present situation can be safely described by a Southern journal as a "Chinese wall of isolation," there is hope for the future.

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Now, after trying but one treatment of your 'Pyramids,' I am free, free to tell all sufferers of this dreadful disease to try this medicine—the Pyramid Pile Cure. It will cure when all others fail. Sincerely yours, George Braneigh, Schellburg, Pa."

Any one suffering from the terrible torture, burning and itching of piles, will get instant relief from the treatment we send out free, at our own expense, in plain sealed package, to every one sending name and address.

Surgical operation for piles is nerve-racking, cruel, and rarely a permanent success. Here you can get a treatment that is quick, easy to apply and inexpensive, and free from the publicity and humiliation you suffer by doctors' examination.

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